THE Faithful Paſtor's CARE OF HIS FLOCK:

INSTRUCTING

His *Pariſhioners* how to Believe and Live according to the Rules preſcribed by

THE

Church of *ENGLAND.*

TOGETHER

With a Short and Uſeful PARAPHRASE on the LORD's PRAYER and the APOSTLES CREED.

The Second Edition.

By *Edw. Cricke*, A. M. Rector of *Guſſage St. Michael, Dorſet.*

Now we live, if ye ſtand faſt in the Lord, 1 Theſſ. 3. 8.

In the *SAVOY:*
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THE

PREFACE.

My Dear Flock,

SINCE it hath pleas'd God to make me your Paſtor, I cannot but think it my Duty to advance his Honour that made me ſo, to promote your Welfare, and to procure to my ſelf that Satisfaction that ariſeth from a fair Diſcharge of my Duty. To this End, I have writ down theſe plain Directions following, that I may not be wanting to you, or you to your ſelves; but that ye may have Recourſe to them, at leaſt in all the common Concerns of your Du-

ty, and behave your ſelves as orderly Members of Chriſt's Body, which is the Church.

As to other different Perſwaſions, I would have you exerciſe your Charity to all. Do not much enquire into their Way, nor affront them in it; but rather bear with them, and win them by Love. Be civil and courteous to all, diſapproving their Errors, and yet ſparing their Perſons. True Chriſtianity is beſt known by Charity, and they that have not the one, are but falſe Pretenders to the other.

As (God be praiſed) ye are all of one Mind now; ſo for Jeſus Chriſt his Sake, and your own, I moſt earneſtly entreat you to

keep

keep the Unity of the Spirit, in the Bond of Peace, and in Righteouſneſs of Life. Hold faſt the Profeſſion of your Faith without wavering; for many and great Deceivers are abroad in many Shapes, and under many Diſguiſes. My earneſt Deſire, and Advice, is, That ye mind none of them; nor wander to ſee, as *Dinah* did, leſt ye be defiled as ſhe was: But conſtantly follow your own Pariſh Church, and ſeriouſly attend your Duty there.

That I might not diſtract your Thoughts, I have carefully avoided all Controverſy and Diſputes about Matters of Religion, or but ſlightly touch'd them to forewarn you. I have ever obſerv'd, that they who talk moſt of Religion have

leaſt of it, and are generally Hypocrites. But let that be as it will with them; what I would have you to do, is to live as Chriſtians; to which End, I have ſet down what I apprehend is moſt neceſſary, without mentioning the wild and ungrounded Opinions of other Men; and am well aſſur'd, that if you can but follow theſe plain Directions, God will guide you into all Truth. And may the Lord open the Eyes of all others, that they may ſee, and repent of their Errors, and return into the Way of Righteouſneſs.

I have with Sorrow obſerv'd many Times, not only in your Houſes, but almoſt every where, a Sort of Books diſpers'd about of no very good Deſign. The induſtrious

ſtrious Deceiver creeps into Houſes ſtill, and leads away captive ſilly Souls. Under the Diſguiſe of ſmooth Words, and miſapplied Places of Scripture, he hides the Venome of Hereſy and Schiſm, and craftily inſinuates falſe Doctrine into unthinking and harmleſs People. The poor and ignorant Part of Mankind are generally well-meaning, and without Craft themſelves; and therefore they are eaſily impos'd upon, and ſeduced by others: To prevent which, in ſome Meaſure, is one Part of the charitable Deſign of my writing this.

What I intend farther by it, is as follows: Sermons in the Pulpit are neither heard by all, nor retain'd long by any. They are,

I confeſs, a Part of our Duty, and of admirable Uſe; but no Sermon can make that laſting Impreſſion, and do ſuch conſtant Service, as a plain Book of Directions that lies by you always, and that ye may repair to at any Time. Beſides, ſuch a Book muſt be of more univerſal Uſe, and contain not a ſingle Doctrine or two, but the Subſtance of your whole Duty.

This, I confeſs, is already done, and that abundantly better than I pretend to, by the Author of *The whole Duty of Man*, and Doctor *Scot* in his *Chriſtian Life*, and ſome others: But moſt of them, as they are above the weak Capacity of the Vulgar, ſo their Price is above their Ability to purchaſe. And although.

although I have often propoſed to poor Labourers to lay aſide a Penny a Week out of their Wages; by which, in a little Time, *The whole Duty of Man*, with other Helps to Prayer, and Preparation to the Sacrament, might be brought into every poor Family; yet I have not ſeldom fail'd in my Deſign: And therefore have I made this ſmall Preſent to you, to ſupply your Neglect of thoſe much better Helps; and withal, to beg of you that you will even yet take Care to get ſome others.

By Means of this little Book I am always preſent with; as oft as you read it I am preaching to you, and may do you and yours ſome Good after I am dead. He that will come after me, will

I hope, take due Care of you (God grant it): However, my Labour, and his too, will be required, and all little enough to make you ſo good as I would have you to be. Beſides, perhaps at leaſt ſome of you may have greater Reſpect for what I ſay hereafter, than now; and the Words of a dead Friend may be regarded by ſome, that were deaf to him while alive.

In ſhort, my whole Deſign is to do God ſome Service, and you ſome Good: To that End, although I have not Room to mention each particular Duty; yet I have ſet down the chiefeſt and moſt conſiderable Parts of it, and that in ſo eaſy a Method, and ſo plain a Style, as will be ſuitable to the meaneſt Capacity: Nay,

that

that I may offend no Body, but be uſeful to all, I have not only avoided Matters of Diſpute, and the Opinion of others, however Learned, or Primitive; but have ſtudied Brevity and Plainneſs to the loweſt Degree.

I have nothing more to add, but to recommend you to the Grace of God in the Words of St. *Paul*, 2 Cor. 13. 11. *Finally, Brethren, farewel: Be perfect, be of good Comfort, be of one Mind, live in Peace, and the God of Love and Peace ſhall be with you all.*

1 Theſſ. 5. 23. *And the very God of Peace ſanctify you wholly; and I pray God your whole Spirit, and Soul, and Body, be preſerved blame-*

leſs

less unto the Coming of our Lord Jesus Christ.

Which is the Constant and Earnest Prayer of

Your Servant, for Jesus Sake.

THE

THE FAITHFUL Paſtors Care OF HIS FLOCK, &c.

The INTRODUCTION.

ALL Diſputes about Religion, and the ſeveral different Profeſſions of it, I leave to thoſe who have more Leaſure, and greater Skill.

What at preſent I intend, is only to ſet down plainly what I conceive a Church-of-*England*-Man ought to believe and do as ſuch, without meddling with others. And herein ſince it is impoſſible that I ſhould deſcend to all Particulars, therefore I have contented my ſelf in ſpeaking only to the chiefeſt and moſt neceſſary Parts of his Duty; and this in the plaineſt Manner I can for the Benefit of the Poor and Ignorant, who both want and deſerve Inſtruction.

The whole Duty of Man, relates to { God. / Our Neighbour. / Our Selves.

CHAP. I.

Our DUTY to God.

THis is that Homage and common Service that the ſupream Lord of Heaven and Earth hath reſerved to himſelf as a Rent-charge to be paid by all of us, who all are his Creatures, and but Tenants at Will even in our beſt Eſtate. To God we all owe our Being, Life, Health, Safety, Wealth, all the Comforts and Enjoyments of this Life, together with the Hopes and Means of that which is to come; and therefore it is but reaſonable that we owning him as ſuch a Lord, ſhould pray to him for what we want, and praiſe him for what we have; that we ſhould obey his Laws, and in all Things ſubmit to his Will.

This our Duty to God is, or may be, comprehended in theſe Three Things;
1. Faith.
2. Worſhip.
3. Obedience.

CHAP. II.

Of FAITH.

THE firſt Thing required in a Chriſtian, is Faith: That we believe that God is, and is a Rewarder of them that diligently ſeek him.

They err greatly that will believe nothing but what their Senſes and their Reaſon can apprehend; they are Enemies to God and all Religion, and are the moſt unreaſonable of all Mankind: For God is infinite, and we cannot comprehend Infinity.

finity. God is a Spirit, and a mortal, humane Creature cannot understand what a Spirit is, or how he acts. God is Almighty, and such weak, shallow Creatures as we are cannot imagine what unlimited Power can do.

Those wonderful Things therefore that are said to be done by God, though they are above our Capacities, and beyond the Stretch of our Reason, yet are they not contrary to our Reason; but every Way expedient and agreeable to the Nature of God to do, and of Man to believe.

We are therefore, without doubting, firmly to believe the Holy Scriptures, and to receive them as the very Mind and Word of God, and to believe in God as revealed in the Scriptures; which is therefore called, *The Bible*, that is, *The Book* by Way of Excellency, as the only Book of infallible Truth.

This our Faith, however, is not only a bare Assent and Consent to the Truth of the Things so revealed, but it must carry such an Evidence and Conviction along with it, as to have a real Influence upon our Lives in those Things that we are forbid and commanded to do, and to make a particular Application to our Souls of those Things that God hath done for us, and promised to us.

As for Instance: Dost thou believe that God commands thee to keep holy the Lord's-Day? Do thou therefore keep it holy, or thou art no true Believer.

Dost thou believe that God hath forbidden Murder, and Adultery, and Theft? Do thou therefore avoid those Sins, or thou art an Infidel.

Dost thou believe that Christ died for all? If so, do thou die to Sin, and believe from thy Soul that Christ died even for thee, and live as one so redeemed, or else thou hast not a true Faith.

For to believe all that Chriſt did and ſuffered for us, is not ſufficient, unleſs we believe alſo and do all that he commands on our Part. 'Tis as the Nature of all Covenants are; a mutual Stipulation or Agreement. Man is to believe and do what is required of him in the Goſpel, and God in the Goſpel promiſes to accept of the Satisfaction of Chriſt for us, if we ſo believe, and do.

Without ſuch a holy Life, in vain do we rely on the Obedience and Merits of Chriſt; for although the Satisfaction that he made upon the Croſs be ſufficient for all, yet they only ſhall reap the Benefit of it that embrace the Conditions required in the Goſpel.

And this is that Rock of Offence that the Senſualiſt and the Worldling ſtumble at. They could be very well contented that Chriſt ſhould ſuffer for them, if they might at the ſame Time be permitted to do as they pleas'd, and live after their own Wills; (ſuch a Saviour, no Doubt, they would eaſily embrace) but to be chained down to ſevere Rules of Living, and to be Slaves to Duty during Life, this is the Vexation, this is the Lion in the Way that frights them into Popery and Atheiſm. But let it be as it will with them.

For your Part, be ye aſſured that God requires of all ſuch a lively Faith as is fruitful in good Works; for to this End * *was Chriſt manifeſted, that he might deſtroy the Works of the Devil*, to † *ſanctifie to himſelf a peculiar People zealous of good Works*; and that ‖ *every one that nameth the Name of Chriſt ſhould depart from Iniquity.*

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* 1 *John* 3. 8.
† *Tit.* 2. 14.
‖ 2 *Tim.* 2. 19.

Not,

Not, after all, that our good Works are meritorious of themſelves, but rather as neceſſary Fruits of Faith, and inſeparable from it; they are by Promiſe accepted of God, not for their own Value, but through Faith in Chriſt Jeſus, who did all Things well, and in whom the Father is well pleaſed.

Now although all the ſacred Writ is the Object of our Faith at large; yet to prevent Hereſy, and preſerve the Unity of the Faith, the Apoſtles, or their Diſciples and Succeſſors, did agree upon, and ſet down a Form of ſound Words, wherein all Things neceſſary to be believed to Salvation are comprehended.

This by us, and in all Ages of the Church, hath been and is called, *The Apoſtles Creed*. And this in the following Chapter I have paraphraſed, that ye may fully and plainly underſtand what ye profeſs to be your Faith when ye repeat the Creed, or that which ye commonly call *The Belief*.

CHAP. III.

The Apoſtles Creed *explain'd.*

I BELIEVE IN GOD; that is, I believe in One infinite, almighty, incomprehenſible, glorious Being, who is,

THE FATHER, of { Chriſt by Nature, / Angels and Men by Creation, / The Elect by Adoption,

ALMIGHTY, MAKER OF HEAVEN AND EARTH, who by his infinite Power and Wiſdom created and made the whole Frame of Nature,

that is, Heaven and Earth, and all Things contained in them, and by his Providence ſtill preſerves and governs all of them by his eſtabliſhed Rules and Laws of Nature; yet reſerving to himſelf an unlimited Power to act arbitrarily as ſupream Lord of Nature at his Pleaſure.

AND IN JESUS CHRIST HIS ONLY SON; that is, That in his own appointed Time he ſent his only Son, begotten from all Eternity, to take our humane Nature upon him, and to become as by Creation, ſo by Redemption, OUR LORD. WHO WAS, after an ineffable Manner, miraculouſly CONCEIVED BY the Power of the Eternal and Almighty Spirit, or THE HOLY GHOST, in the immaculate Womb, and was BORN a real humane Body of the Body OF THE VIRGIN *MARY*; and becoming like unto us in all Things, Sin only excepted, after he had fulfilled on Earth what was foretold by the Prophets, and was decreed to be done, he was pleaſed to condeſcend to be accuſed of the *Jews*, and SUFFERED UNDER the Government of *PONTIUS PILATE* the *Roman* Governour, and by his Sentence WAS CRUCIFIED, and being taken down from the Croſs really DEAD, was by *Joſeph* of *Arimathea* BURIED in his own new Tomb, and during Part of Three Days DESCENDED INTO HELL; that is, his Body remained under the Power of Death in the Grave, and his Soul in that State of Separation where the Souls of the Juſt remain after Death; and then, by the Almighty Power of his Godhead, early on THE THIRD DAY HE ROSE AGAIN FROM THE DEAD; and after Forty Days Abode upon Earth with his Apoſtles and Diſciples, to convince them of his Reſurrection, and to confirm their Faith, in the open Sight of them all, HE ASCEN-

ASCENDED INTO HEAVEN, AND in Token of his full Poſſeſſion of Glory, Inveſtiture in Power, and continual Interceſſion for us, SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY, above in the higheſt Heavens: FROM THENCE HE SHALL COME, at the appointed End of this World, with his holy Angels, TO JUDGE, that is, puniſh and reward THE QUICK, thoſe that are then alive, AND THE DEAD, all that have liv'd, who ſhall then be raiſed to Life again.

I BELIEVE IN THE HOLY GHOST, who proceedeth from God the Father of all Things, and God the Son the Redeemer of Mankind, and is God the Sanctifier of the Elect, who inſpir'd the Prophets, and all the other Penmen of Holy Scripture, and who is, with the Father and the Son, Three Perſons and One God. I believe there is diſperſed throughout the World a Number of faithful People profeſſing the Truth, who make up THE CATHOLICK CHURCH, and uniting together in the holy Bands of Truth and Peace, and communicating with and to each other in Charity and the Uſe of God's Holy Ordinances, with all the Faithful departed this Life, make up the Body of Chriſt, and maintain THE COMMUNION OF SAINTS, who all by the Obedience, Merits, and Mediation of Chriſt, in the Uſe of the Word and Sacraments, and through Faith and Repentance in this Life, receive THE FORGIVENESS OF SINS, and that at the End of all Things, when Chriſt ſhall come with his holy Angels to judge the World, there will be THE RESURRECTION OF THE ſame humane BODY, that now we have, but then changed, and ſo qualified and ſpiritualized, that the Soul being reunited to it,

it will be capable of, and live, THE LIFE EVERLASTING. AMEN, that is, ſo I believe, and ſo let it be.

CHAP. IV.

Rules concerning FAITH.

1. DO thou firmly believe the Holy Scriptures to be the very Mind and Word of God, and that all Things contained in them are infallibly true.

2. Thoſe Things mentioned in Scripture which ſeem ſtrange to us as exceeding the narrow Bounds of our Reaſon, and even the common Method of Nature, are nevertheleſs to be humbly received by us as true upon the bare Veracity of God, who for excellent Reaſons hath cauſed the ſame to be written. Remember that our ſhallow Reaſon cannot be a proper Judge of God's infinite Power.

3. Search not after the Diſcovery of hidden, myſterious Truths; ſuch as the Trinity, Incarnation, Predeſtination, *&c.* Aſſure thy ſelf, that if God had deſigned that thou ſhould'ſt have fully comprehended them, he would either have enlarged thy Underſtanding and Capacity, or more clearly have reveal'd them: And ſince he hath not done ſo, but hath propos'd them to be Objects of our Faith, not of our Knowledge, he hath therefore ſo done either to humble thee in this thy fallen Eſtate, and to convince thee of it, or hath reſerved the full Diſcovery of them to another future Eſtate,

Eſtate, when it will be a Part of thy eternal Buſineſs and Happineſs to praiſe and adore the infinite Power, and Wiſdom, and Goodneſs of God, for thoſe Things which are now hid from our Eyes, or but in Part revealed. Remember what became of them that peep'd into the Ark. 'Tis not only vain, but preſumptuous and prophane, either to disbelieve what is revealed, or to ſearch into that which is not revealed.

4. Make it a Part of your Buſineſs and Delight, as often as may be, to read and hear the Bible; for Faith comes, and is promoted by it. Do this with Humility, Reverence, Care, Delight, and Perſeverance, with your utmoſt ſerious Attention of Mind; for 'tis God that ſpeaks, and therefore prepare your Heart by ſome ſhort Addreſs of Humble Prayer before-hand to the Father of Lights for a Bleſſing.

5. Let eſpecial Regard be had to thoſe plain Places of Scripture that God hath ſet down to regulate thy Life and Manners; and remember that God requires of thee ſo to know theſe Things as to believe them, and ſo to believe as to do them. * *Theſe Things if ye know, happy are ye if ye do them*; † For *Faith without Works is dead*, being alone.

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* *John* 13. 17.
† *James* 2. 26.

CHAP. V.

Prayers for FAITH.

To God the Father.

O Thou moſt indulgent Father, and incomprehenſible Maker of all Things, who by thy infinite Power and Wiſdom haſt form'd the World out of Nothing, and by thy great Goodneſs and Providence doſt uphold, govern and preſerve the ſame: Look in Mercy upon me a ſinful wretched Creature, and grant me a true, lively, ſaving Faith. Lord, I believe; Lord, help my Unbelief. Keep, I beſeech thee, O Lord, my poor Soul from all wandring and unworthy Thoughts of thee, and from all Diſtruſt of thy Word. Make me to believe thoſe Things that I do not ſee, and to rejoice in Hope of the Glory that ſhall be revealed. Eſtabliſh and confirm my Soul, O God! in the Belief of all neceſſary Truths, and grant that I may ſhew my Faith by my Works, and live up to that Purity which I profeſs. Let, O GOD, let nothing ever prevail with me to deny, or oppoſe, or prophane thy ſacred Truth; but aſſiſt me with thy continual Help, that I may live as thou doſt command, believe what thou haſt done, and receive what thou haſt promiſed, through JESUS CHRIST OUR LORD. *Amen.*

To God the Son.

O Thou Bleſſed and Eternal Son of God, have Mercy upon me, and increaſe my Faith. O thou Hope of Glory, form in my Heart an affectionate Senſe, and moſt grateful Belief of thy unſpeakable Love to me, and to all Mankind. O my Jeſus! I do with all the Powers of my Soul believe, that in abundant Mercy to us in our fallen Eſtate, thou didſt condeſcend to be made Man. I believe that thou waſt conceived by the Holy Ghoſt, and waſt born of the Virgin *Mary*. Lord, cleanſe and preſerve my Soul and my Body in Purity and Holineſs.

I believe that thou didſt ſuffer Death upon the Croſs, and waſt crucified for me, and for the Sins of Mankind, if we believe and repent, and live according to the Conditions required of us in thy Bleſſed Goſpel. Lord, let the World be crucified to me, and I unto the World. I believe that thou didſt ariſe from the Dead the Third Day. Lord, grant, that being throughly dead to Sin, I may ariſe to Newneſs of Life, and be a new Creature. I believe that thou didſt aſcend into Heaven, and ſitteſt on the Right Hand of God the Father, to intercede for me and all thine. Lord, elevate my Senſes, and grant that I may fix my Affections on Things above, and through thy powerful Interceſſion be one Day made Partaker of them. I believe that thou wilt come again to judge the Quick and the Dead at the End of the World. Lord, make me watchful and ready, that whenever thou, my Lord, ſhalt come, I may be prepared to meet thee, and fit to enter into thy Glory. O my Bleſſed

Lord

Lord Jeſus Chriſt, increaſe and confirm this Faith in me evermore. *Amen.*

To God the Holy Ghoſt.

O Thou moſt Holy, Bleſſed, and Immortal Spirit! which proceedeſt from the Father and the Son, and ruleſt all the Hearts of the Sons of Men. O! be thou my Guide, and lead me into all Truth; be thou my Exhorter to reſtrain all evil Thoughts, and inſpire Godly Motions in my Heart; my Comforter in all Times of Fear, Danger, Temptation, and Trouble; my Sanctifier by reſiding in me, and filling my Body and Soul with thy bleſſed Preſence. O Bleſſed Spirit! I believe in thee, and do thou alſo increaſe and eſtabliſh my Faith; and grant that as I do believe, ſo I may live always as a true living Member of Chriſt's holy Catholick Church, and in a charitable Communion with all the Elect; and that I with them may obtain Remiſſion of Sins, and may ariſe from the Grave, and live in Life everlaſting with thee: To whom with the Father and the Son, Three Perſons and One Myſterious and Incomprehenſible God, be all Honour and Glory now and for ever, *Amen.*

CHAP. VI.

Of WORSHIP.

IT is impoſſible to believe that there is a God, and not to worſhip him; ſo that Adoration or Worſhip doth naturally follow and attend on Faith. This

This is a Truth that hath been always universally received by all Mankind from the Beginning of the World.

The Manner of the Performance of this Worship (I confess) hath afforded great Controversy, and doubtless will be an endless Dispute, at least till God shall put an End to it, and the World together. However, at present I shall engage in no Quarrel about it; but plainly set down what I conceive is your Duty as good Christians.

Now the Worship of God is either { Private, or Publick.

The private Worship of God may be said to consist in both { Meditation, and Private Prayer.

CHAP. VII.

Of MEDITATION.

MEditation seems to me to be a rational Debt of a thinking Creature: God therefore made us capable of Thoughts, that we should employ that reasoning Faculty to his Service, and our own Improvement.

This is by me reckon'd as a Part of Divine Worship; because I presume no Man can seriously meditate upon God himself, or the Creatures, without lifting up his Soul to the great Creator and Preserver of all Things in some suitable Act of Prayer or Praise.

'Tis a wretched State, scarce worthy the Name of Life, to while away our Time without thinking

ing upon ſuch Things as moſt nearly concern us.

Doubtleſs every Man ought often and ſeriouſly to converſe with himſelf, and to conſider what he is; how he is preſerved; what he ſhall be in all likelihood in a future Eſtate.

He ought frequently, and with great Application of Mind, to meditate on God, his Works, his Providence, his Commands; and alſo the great and merciful Work of our Redemption, the Love, the Life, the Miracles, the Death, the Reſurrection of Chriſt; together with the preſent State of his own Soul.

Beſides, his Thoughts may be uſefully employed upon the Nature of this World, and of the Things that are in it, with the End of them, and his own Death: Theſe would entertain our buſy Minds with uſeful Conſiderations, and fill up all thoſe Vacancies of Time that are uſually trifled away in needleſs, or perhaps worſe Diverſions.

And in this, the Husbandman, according to his Ability of Thought, hath the Advantage above the reſt of Mankind: He can almoſt ſee or do nothing but what will afford him an Occaſion to think wiſely; it directs him to admire and adore the infinite Power of God in the wiſe and various Productions of Nature; to extol and implore his Goodneſs, with an humble Dependance on him for ſuch a Meaſure of good Things as his Wiſdom ſhall order for him; to pray to him for a Bleſſing upon his honeſt Labour and Induſtry; to praiſe him for all the Mercies and Favours of his Life paſt, and to ſubmit in all Things to his Will.

Jacob went out into the Field to pray and meditate; and ſo may the Countryman too, if he will. He may twiſt Religion and Buſineſs together, min-

gle

gle God's Services with his daily Work, and both drive on and ſecure the Intereſt of both Worlds at once.

CHAP. VIII.

Rules concerning Meditation.

1. LET not your Mind run on ſuch Things as are myſterious, or above your Underſtanding; they will diſtract your Thoughts, and betray you to Error.

2. Think not much on the Concerns of other People; unleſs it be how to do them ſome Good, and to better your ſelf by following their Example, if good; or avoiding it, if evil: Let your Thoughts run only or chiefly on God, and your own proper Buſineſs.

3. Let the written Word of God, or his Works, be your frequent and ſerious Meditation. Theſe will improve your Mind, raiſe your Devotion, and better your Life and Manners.

4. If any Thing occurs that is too hard for your Underſtanding, or appears not clear to it, endeavour to get better Information of ſome prudent Neighbour, or rather your Miniſter. An Error, or but a ſmall Miſtake, may be of dangerous Conſequence; but it can be no Shame to learn Truth and Goodneſs.

5. Whenever you are alone, remember that God is with you, and then you will take Care that all your Thoughts be ſuch as ye dare own in his Preſence, and ſuch as will be uſeful too: To which End, ſome ſhort Ejaculation of Prayer or Praiſe would be very proper.

When

When you are walking in the Field, or awake in Bed, you may uſe this, or ſome ſuch Prayer as this:

A Prayer.

O Thou Almighty Power and Goodneſs, who art every where, and knoweſt all our private Thoughts, and to whom the Secrets of all Hearts are revealed, cleanſe my Heart, I beſeech thee, from all idle and wicked Imaginations, from all looſe and lordid Affections, and from every evil Thought. Poſſeſs my Soul, O God, and fill it with the continual Senſe of thy Love, and of my whole Dependance on thee. Open, O thou Father of Lights! the Eyes of my Underſtanding, that I may ſee, admire and praiſe thy wondrous Works. In all Things, O God, direct my Thoughts unto thee, that I may do thy Will, and ſpeak to thy Praiſe all the Day long. And in the Night Seaſon, if Sleep depart, yet do not thou forſake me, O God, but guard my Soul from evil Fancies and Thoughts, and preſerve me in thy Fear always, that whether I reſt or labour, whether I ſleep or wake, I may be always thine.

O let the Words of my Lips, and the Meditations of my Heart, be now and ever acceptable in thy Sight, O Lord, my Strength and my Redeemer. *Amen.*

CHAP.

CHAP. IX.

Of Private Prayer.

OUR Life, and all that we are, or have, is entirely owing to the Bounty and good Pleasure of Almighty God. We are all his Alms-Men, from the lowest to the highest, and receive at his Hands such a Portion and Allowance as his unerring Wisdom knows most proper and convenient for us in our several Stations, and most suitable to our Parts and Inclinations: So that as we were made by his Power, so are we fed by his Care, and feasted by his Bounty; and all this without any Merit or Worth of our own: Nay, so far are we from deserving what we have, that we deserve no good Thing. Our Sins are so many, so great, so frequent, and so unreasonable, both by Omissions and Commissions, against our own Reason and God's plain Commands, in Defiance both of God's Justice and his Mercy, that we cannot without Impudence pretend to the least Merit. No, we, alas! the best of us, deserve Punishment both here and hereafter; yet God in abundant Mercy is pleased to forbear, and wait long, and so try all the Methods of Almighty Love to reclaim us. Among which we receive the Encouragement of his Blessings, we are daily preserved, and fed, and feasted, and courted, to oblige and endear us to his Service. Lord, What is Man, that thou hast such Regard unto him? And what in Reason can such a Creature so made, so preserved, so foreborn, so lov'd, so blessed, so every Way oblig'd,

but

but love and praiſe, ſerve and adore the great God of his Life.

In this, and in all other Reſpects, the Worſhip of God, the Offering of our Bodies a living Sacrifice, that is, the Dedication of our Souls and Bodies to his Service, is (as by the Apoſtle call'd) our reaſonable Service. 'Tis the proper Return of a rational Creature for all the Mercies received, and is therefore a Duty incumbent upon all Mankind.

Now although we are all Partakers of one common Nature; yet becauſe our Conditions are different, and the State of our Souls, Bodies, and worldly Concerns, is vaſtly unlike one another, therefore we ought all, and every one in particular, to addreſs our ſelves to God in ſuch a Manner as is moſt ſuitable to our own Caſe.

It is impoſſible to direct others in this Affair, becauſe our private Devotions muſt be proportionate to our own particular Circumſtances; and therefore muſt be ſuch as no one can know poſſibly but a Man's own ſelf.

However, that ye may have ſome Direction at leaſt in this Matter, I have at the End of each particular Head of Advice ſet down a ſhort Form of Prayer, which I ſuppoſe with little Alteration may be made ſerviceable to every one's Purpoſe; eſpecially if ye chuſe ſuch Collects and Prayers as the publick Liturgy directs, and add them to the other.

As to the Time how often theſe our private Approaches are to be made to God, this I conceive alſo is not eaſily to be determined; only in general, that they ought to be made at leaſt twice in every Day, that is, Morning and Evening, and as often beſides as our Callings will permit, or our Neceſſities require, or as proper Opportunities preſent themſelves.

Some

Some have obſerved Three, ſome Five, ſome Seven Times in the Day and Night, to offer up their Sacrifice of Prayer and Praiſe to God. However, if this be thought too ſevere, I muſt entreat you to do it as often as you can, at leaſt twice every Day; to which if you add Meditation daily, mix'd and ſanctify'd with proper ſhort Ejaculations, as before directed, it will do better.

Our Saviour Chriſt commands us *to pray always, and not to faint*; and St. *Paul, to pray without ceaſing*; which Places of Scripture, although not meant literally, as if we were to do nothing elſe but pray, yet thereby is intimated that we ſhould make uſe of all ſtated publick Times, and all other convenient Opportunities of Prayer: And in general, that our Minds be in a conſtant Readineſs and fit Diſpoſition to pray; and this by what hath been ſaid, and the Directions following, will be in ſome Meaſure provided for.

CHAP. X.

Rules for Private Prayer.

1. AS ſoon as you awake, offer up the Firſt-fruits of your Thoughts to God.

Lift up your Soul, and ſay, *Early in the Morning will I awake, and look up unto thee, O Lord, who haſt preſerved me this Night in Peace and ſafety.* Or, *Praiſed be the Lord for my Preſervation this Night. Lord keep me this Day without Sin and Danger:* Or ſuch like.

2. Before you enter upon Buſineſs, retire to ſome private Place, and falling upon your Knees ſay your

your daily Morning Prayer, uſing only ſuch Alterations as the preſent Time ſhall require, relating to your ſelf, your Family, or Friends; concluding always with the *Lord's Prayer*, and *The Grace of our Lord Jeſus Chriſt*, &c.

3. Pray not in haſt, but ſeriouſly and deliberately, with that Aſſurance of Faith, Intention of Mind, Affection of Heart, and yet Reſignation to the Will of God, as becomes a true Worſhipper in Spirit, and in Truth.

And this, by the By, is truly to pray by the Spirit: Not to ſay that which firſt comes in our Mind, nor to depend upon Invention or Memory for Words; but to conſider before-hand fit and proper Expreſſions, and to offer them up to God with Affection, Humility and Faith.

4. Remember this is private Prayer; let it not therefore be loud or noiſy, on Purpoſe to be heard of others. *David's* Advice is, *Commune with thy own Heart, enter into thy Chamber, and be ſtill.* Chriſt ſays, *Enter into thy Cloſet, and beware of the Leaven of the Phariſees, which is Hypocriſy.* If thou haſt Regard to the Notice of other People, or art puffed up with the Conceit of thy own Performances, thy Prayer will be turn'd into Sin: Let thy Devotion therefore be truly *in Secret, and thy Father which ſeeſt in Secret ſhall reward thee openly.*

5. Often in the Day lift up thy Soul to God in ſome ſhort Act of Prayer or Praiſe, as Occaſion offers it ſelf; and you can look upon nothing almoſt, if you are ſerious, but what will or may afford a juſt Occaſion of one or the other.

6. At Night, before you go to Bed, retire as in the Morning, and upon your Knees ſay your Evening Prayer. Commend thy ſelf, and all that thou haſt, to God's Protection and Care with the ſame

devout

evout Temper and Frame of Mind as before directed in the Morning. If poſſible, let nothing hinder this daily Morning and Evening Sacrifice of Prayer and Praiſe.

7. Juſt before you go to ſleep ſay, *Lord open my Eyes, that I ſleep not in Death*: Or, *I will lay me down in Peace, and take my Reſt; for it is thou only, O Lord, that makeſt me to dwell in Safety.*

8. If you lie long awake in the Night, good Thoughts and pious Meditations will admirably well fill up that Space of Time: They will chace away all idle and vain Imaginations, and preſerve thy Mind and Body in Purity and true Holineſs.

The Lord's Prayer being the moſt perfect Form of Prayer, and therefore the beſt Pattern to frame our own by, I have therefore given you a Paraphraſe or Expoſition of it in few and plain Words as follows, that you may know what you pray for when you ſay, *Our Father*, &c.

CHAP. XI.

A Paraphraſe on the Lord's Prayer.

O Thou the Almighty Parent of all Things, and OUR moſt Merciful FATHER in thy Son Jeſus Chriſt, WHICH ART alone of thy ſelf, and ſitteſt above all IN HEAVEN the Throne of thy Glory, HALLOWED, for ever praiſed, and magnified BE THY great and glorious NAME: To which End, let THY KINGDOM of Grace COME, and prepare us for thy approaching Kingdom of Glory; in the mean Time, let THY bleſſed WILL

BE DONE by all of us here IN EARTH AS IT IS IN HEAVEN by all the Bleſſed above, or let it be ſuffer'd equally to thy Praiſe. GIVE US, O thou our great Preſerver, THIS DAY, and ever, OUR DAILY BREAD, the Bread of Life, and all Things neceſſary both for our Souls and Bodies, AND fully FORGIVE US OUR TRESPASSES, AS WE heartily FORGIVE all THEM THAT any Way TRESPASS AGAINST US. LEAD US NOT, O God, ſuffer us not to fall INTO TEMPTATION, or ſhew us the Way, and give us the Strength to eſcape it, and ſo DELIVER US FROM all EVIL, both of Sin and Puniſhment. FOR THINE IS THE KINGDOM both of Heaven and Earth, AND THE POWER over all thy Creatures in both, AND to thee therefore be aſcribed by us, and all, THE GLORY, now and FOR EVER. AMEN.

CHAP. XII.

Daily Morning Prayer.

PRaiſed be the God of my Life for my Preſervation this Night: Lord, preſerve me this Day and evermore from all Sin and Danger. Though I am a Sinner, and altogether unworthy of thy Care, yet be thou, O God, pleaſed to take me into thy Protection, and to accept of this my daily Morning Sacrifice of Prayer and Thankſgiving. Lord, forgive me all my Sins, for Jeſus Chriſt his Sake forgive me all that is paſt, and give me thy Grace, that I may this Day and always ſerve thee more faithfully. O God, increaſe my Faith, enliven

iven my Hopes, aſſiſt my Endeavours, enlarge my Charity, bleſs my honeſt Labour, protect my Perſon, ſanctifie me wholly, and ſave my Soul for thy Mercy Sake. Have Mercy, Lord, on all Mankind, all Chriſtians, the Church of *England*, our Gracious Queen, and all Her Miniſters of Church and State: Bleſs all my Benefactors, Friends, and Relations, my {Wife, Husband,} Children, and Family, comfort all that are afflicted, reſtrain all that err, forgive my Enemies, and give us all thy Grace, that we may all live in thy Faith and Fear, and in perfect Charity one with another. And now, O Lord, ſince Man is born to labour, bleſs my ſober Induſtry with ſuch a Meaſure of Succeſs, as thou in thy Wiſdom knoweſt to be moſt proper for me and mine. O! feed me with Food convenient for me, and grant that I may never deſire what thou art not pleas'd to give, nor abuſe what thou giveſt me. Keep me, O God, from all Temptations this Day, or ſhew me a Way to eſcape them; to that End, enlighten my Underſtanding, direct my Will, moderate my Appetites, reſtrain my Paſſions, and make me continually to walk as in thy Preſence.

And as I pray unto thee for what I want, ſo I praiſe thee, O my God, for what I have; for my Life, my Safety, my Health, my Friends, and that Competency of worldly Goods that I enjoy; but above all, for that which is greater than all, thine ineſtimable Love in the Redemption of the World by our Lord Jeſus Chriſt, for the Means of Grace, and for the Hope of Glory. O Lord, let me never forget that boundleſs Love of my only Saviour, who redeemed me with his own Blood, that I ſhould live to him, and with him. O! let my Lips, my Heart, my Soul, my Life, praiſe thee

for

for ever. Grant theſe, O Lord, and all other good Things that are proper for me, and all of us, for Jeſus Chriſt his Sake, in whoſe moſt powerful Name and Words I commend my ſelf, and all that I have, to thy Protection and Bleſſing, ſaying, OUR FATHER, *&c.*

A Daily Evening Prayer.

I Fall down before thee, O Lord, of Heaven and Earth, to beg thy Protection and Bleſſing this Night. I praiſe thee, O my Preſerver, for my Safety, and all the Bleſſings of the Day paſt: O! be thou ſtill my Guide, and my Support, that I ſleep not in Death, nor run into any Sin, nor fall into any Danger. Forgive, O Lord, whatever I have thought, ſaid, or done this Day amiſs, and give me both thy preventing and aſſiſting Grace, that I may live better for the future. O! grant that I may every Day improve in Knowledge, and increaſe in Virtue, till I arrive from Strength to Strength to be a perfect Man in Chriſt Jeſus. Lord, have Mercy upon Mankind, all Chriſtians, the Church of *England*, our Gracious Queen, and all her Miniſters of Church and State. In Mercy, O God, look upon us all; reward my Friends, bleſs my Relations, my { Wife, / Husband, } Children, and Family, forgive my Enemies, reſtrain the Vicious, aſſiſt the Weak, comfort the Afflicted, and grant us all ſuch a Meaſure of thy Grace, that in our ſeveral Callings and Imployments we may advance thy Glory, and the mutual Good of each other. O thou that art the Light of the World! lighten our Darkneſs, defend us from all Perils and Dangers of this Night, and give us the Light of thy Grace,

Grace, that whether we wake or ſleep we may be thine for ever.

Lord grant me undiſturbed Reſt and Sleep, keep me from all vain Dreams and Thoughts, and preſerve my Body and my Soul in Purity and Peace, that after the Refreſhment of moderate Reſt, I may ariſe again to praiſe thee with joyful Lips, and ſerve thee with renew'd Strength.

In this holy Confidence and Truſt in thee, I moſt humbly commit my Soul, and my Body, and all that I have, to thy merciful Care and Protection this Night. Hear me, O my God, I beſeech thee, and grant theſe my humble Requeſts, with whatſoever elſe is neceſſary to this or a better Life both for me and mine, for Jeſus Chriſt his Sake, for whom I bleſs thee above all Things, and in whoſe Name and Words I lift up my Soul unto thee, ſaying, OUR FATHER, *&c.*

CHAP. XIII.

Of Reading and Hearing the Word of God in private.

I Give this a Place here by it ſelf, becauſe I take it to be a Part of Divine Service, at leaſt I would have you to uſe it as ſuch; for when we read, or hear the Word of God read to us by others, properly ſpeaking, it is God that ſpeaks to us; and I conceive we ought to pay the greateſt Attention and Reverence to him when he does ſo, at leaſt, we ſhould receive much greater Benefit by it than we do, if we did ſo read and hear.

1. This may be ſo order'd, if you pleaſe, as that ſome Portion or other of holy Scripture be read by you in private, or by one of the Family aloud in the Evening, or ſome other convenient Time of the Day, or both, beginning at *Geneſis*, and ſo in Order as it lies; and if the Books of *Ezra*, *Nehemiah*, *Eſther*, and ſome others, are thought leſs edifying, let the *Pſalms*, the *Proverbs*, and *Eccleſiaſtes*, be the oftner read, but chiefly the new Teſtament, all of which (except the *Revelation*, which is not eaſily underſtood) is of moſt Uſe, and ought therefore more eſpecially to be read.

2. If you meet with any Expreſſion that you do not well underſtand, or but doubt of, truſt not your own Judgment, but enquire of others, and eſpecially your Miniſter, who will take it kindly, and be glad to inform you.

3. Remember that in all the Scripture there is not one real Contradiction; for though perhaps it may appear ſo to you at firſt Sight, yet if diligently look'd into, one plain Place of it will ſerve to explain the other that is difficult.

4. Read with Fear, hear with Attention, remember with Care, and apply to your ſelf with all Freedom; and that you may read and hear with Profit, omit not to pray to God to give you an humble Heart, a clear Underſtanding, and an obedient Temper, that the Scriptures may be to you the Rule of your Faith, the Guide of your Actions, and every Way inſtrumental to the Salvation of your Souls. As thus:

A ſhort Prayer before Reading.

O God, open my Eyes, that I may ſee the wondrous Things of thy Law. Open my Ears, O Lord, and ſoften my Heart, that I may receive thy Word, not only with Patience, but Joy, and that I may believe what thou ſayeſt, and do what thou commandeſt, and both now rely upon, and hereafter enjoy what thou haſt promis'd, through Jeſus Chriſt my Lord and Saviour. *Amen.*

A ſhort Prayer after Reading.

PRaiſed be the Lord for the Light and Comfort of his holy Word. O Lord, write it upon my Heart, and grant me thy Grace, that I may be not only a Hearer, but a Doer of thy Word. O God, purifie my Affections, reſtrain my Paſſions, regulate my Will, and bring every Thought into Obedience, that I may live to thee, and be thine for ever, for Jeſus Chriſt his Sake. *Amen.*

CHAP. XIV.

Of Publick Worſhip.

AS ye are particular Perſons, and ſo have particular Caſes and Occaſions that relate only to your ſelves, or your Families, or Relations, which muſt be provided for by private Prayer; ſo are ye Members of Chriſt's Body, which is the Church, and alſo Members of the Commonwealth or Nation in which ye live: And as ſuch, ye are to join

with your Miniſter and Neighbours in publick Addreſſes to God for the general Good and Welfare of the Church, and of that particular Church and Nation to which ye belong.

This Duty is ſo ſelf-evident and plain, both from the Command of God, and the Practice of all Nations, eſpecially Chriſtian, that I ſuppoſe I need not ſpend much Time in the Proof of it.

All that I ſhall ſay to it at preſent, is to aſſert theſe Two great Truths:

1. That your Attendance upon the publick Worſhip of God is abſolutely neceſſary, and poſitively commanded, as often as it is perform'd, if it poſſibly can be done.

God commanded the Morning and Evening Sacrifice daily to be offer'd for all the People under the old Law, the Moral Part of which Law is ſtill in Force; that is, God doth not now expect the Sacrifice of Beaſts, becauſe Chriſt is now come, and hath been offered up for us all, of which Offering thoſe other were but the Type and Figure; but he expects ſtill our daily Offering of Prayer and Praiſe for the whole Church. Our Obligations to the Church are ſtill the ſame, and our Regard for the Publick ſhould be even ſtill the ſame too. 'Tis true, all the People then neither did nor could daily attend that publick Sacrifice, yet the Prieſts did daily offer them for the People.

Thus now it cannot be expected that all the People ſhould twice daily come to the publick Prayers, yet as often as they can they ſhould, and one of every Family might be oftner ſpar'd to that Purpoſe: However, the Miniſter is ſtill obliged to obſerve this daily Offering of Prayer and Praiſe, and God now, as then, is pleas'd to accept of

of the People's Attendance upon One Day in Seven, and other ſolemn appointed Feaſts and Faſts; and at ſuch Times there lies no Excuſe but Sickneſs, or ſome ſuch invincible Hindrance.

2. All People are to attend upon this publick Duty at ſuch Times, and to celebrate Divine Service in ſuch Form and Order, as the Chriſtian Magiſtrate ſhall direct and appoint.

I have nothing to do at preſent to accuſe others, or to anſwer Objections; but I poſitively ſay, That it is your Duty, and the Duty of every Subject in this Nation, to obſerve and obey the Orders and Appointments of the Church of *England*, as eſtabliſh'd by Law, unleſs they are contrary to the Word of God: And I farther ſay, That thoſe Appointments in Force among us are not contrary to God's Word, but every Way agreeable to the Canon and Rule of Scripture, as tending to Peace, Order, Decency, and Edification, which are the Goſpel Rules for Church-Settlement; and therefore to ſeparate from this Church upon any Pretence whatever, is Schiſm.

O! that all they that pretend to more Knowledge and Purity than others, would but learn what true Charity imports; and conſider ſeriouſly, what a great Sin it is to break the Peace of Chriſt's Church. O! that they would be timely ſenſible what a Hindrance they are to the Goſpel of Jeſus; and how dangerous a Crime it is to rend, not the Coat, but the Body of Chriſt himſelf in Pieces.

O Bleſſed Jeſus! Muſt thou ſtill be crucified? And ſhall thy myſtical Body be more barbarouſly us'd than that which hung upon the Croſs? Shall thy Friends uſe thee worſe than thy Enemies did? Wilt thou ſuffer them ſtill to kiſs and betray?

O thou great God of Love! open their Eyes, beat down their Pride, ſoften their Hearts, and bring them to the Acknowledgment of the Truth, and the Love of Peace.

O thou Hope of Glory! thou didſt pray for thy Enemies, becauſe they knew not what they did; Lord, even theſe blind Wretches know not what they do. O! make them truly ſenſible, and heartily ſorry for their cruel miſtaken Zeal, and for thy own Sake; and for thy Church's Sake, heal all our Breaches, unite us all to one another in Love, and to thee in one common Faith, that we may be all of one Heart, and of one Soul.

Thus I would have you to pray for, not to revile thoſe that differ from you in Opinion, but for your ſelves, I beg and charge you, as ye ſhall anſwer to God at the Laſt Day, that ye forſake not the aſſembling your ſelves; that ye never ſeparate from the Church of *England*, as eſtabliſhed by Law, but conſtantly follow, and religiouſly obſerve it in its Doctrine, Diſcipline, and Manner of Worſhip, as the moſt primitive and beſt conſtituted Church in all the World.

CHAP. XV.

Rules for Publick Worſhip.

1. ON the Morning of the Lord's Day, after ye have offer'd up your daily private Devotions, conſider your ſelf as one that all that Day muſt lay aſide all Thoughts of worldly Affairs, and as one that muſt dedicate the whole Day to Offices of Piety and Charity. It is the Lord's Day; the Day that

that thy Lord Jeſus did ariſe from the Dead, having finiſh'd the great Work of thine and the World's Redemption; thou art therefore to obſerve this Day as a holy Reſt to the Lord. And as Care is taken for thy own private Wants and Occaſions in thy private Prayer; ſo now thou art to pray for the whole Church of Chriſt, and particularly for this Church and Nation, as is appointed. This Day both private and publick Prayer is to be us'd, and thou muſt not think that one will excuſe the other; but what Chriſt ſaith in another Caſe, is true alſo in this: *Theſe Things ye ought to have done, and not to leave the other undone.*

2. As ye are going to Church, conſider whither ye are going, and either before or then prepare your Heart with ſome ſhort Prayer; ſuch as this, or the like:

" O Lord, I am not worthy to come into thy " Preſence; yet ſince it is thy Command, accept, " I beſeech thee, this my bounden Service. Cleanſe " my Heart, O God, from all its Pollutions, poſſeſs " my Soul with thy Fear, and preſerve me from " Sloth and idle Thoughts. Open my Lips, O " Lord, that I may ſhew forth thy Praiſe; and " open my Ears, that I may with Profit hear thy " bleſſed Word. Accept, O God, of all our Ser- " vice, for Jeſus Chriſt his Sake. *Amen.*

3. When ye enter the Church, lift up your Heart to God, and ſay, *Surely God is in this Place; for this is no other than the Houſe of God, and this is the Gate of Heaven.*

As ſoon as you are in your Seat, fall on your Knees, and ſay;

" O Lord, I proſtrate my Soul and my Body " before thee: O! be thou pleaſed to accept my " Service in this thy Houſe of Prayer, and to bleſs " thy Word to us all, for Jeſus Chriſt his Sake. " *Amen.*

4. Go to Church, if poſſible, before the Service begins, and as ſoon as the Miniſter begins the Exhortation, ſtand up, and mind it with Attention; kneel at the Confeſſion, and ſo ſtand up or kneel as you are directed in your Common-Prayer Book throughout the whole Service. Aſſure your ſelf, there is nothing enjoin'd but what is natural and decent, and therefore a lawful to be done.

Singularity is ever a Sign of Spiritual Pride, or Ignorance, or both; but to be ſingular in the Church is very ridiculous, and gives Offence to your Neighbours, and diſturbs them in their Devotions: 'Tis indeed a Breach of Uniformity, and renders a Man a Diſſenter, though at Church.

To kneel at Prayer, to ſtand up at the *Creed* and *Glory be to the Father*, &c. (which is a ſhort Confeſſion of Faith with Praiſe) and all the other Orders of the Church, are ſo very proper and ſignificant, decent and primitive, that no ſincere humble Chriſtian can deny the Reaſonableneſs and Lawfulneſs (and conſequently his Obſervance) of them.

You muſt know, that in moſt other Churches abroad there are no Seats allowed, no Sitting permitted but to the Aged and Lame. Standing or Kneeling, in Truth, are the natural Poſtures of a Body concerned in the Actions of Praiſe and Prayer; however ye may ſometimes ſit, (as at the reading of the Leſſons, *&c.*) provided it doth not incline you to Drowſineſs and Neglect, and it be not at the Prayers.

5. Let

5. Let your Mind and Heart go along with the Miniſter, and at the End of every Prayer ſay *Amen*; and make the other Anſwers with an audible clear Voice: It will keep your Mind intent upon what you are doing, and both fix and awaken your Devotion. I would not have you either dumb or noiſy Worſhippers, but to obſerve a grave, diligent, and humble Behaviour in the Church.

6. Hear the Word of God with Reverence; and remember that ye do come there not to be Judges, but Hearers; let it therefore not be your Buſineſs to cenſure, but with all Humility to learn. That which doth not concern one, may exactly hit another; that which one doth not underſtand, another may; and that which one thinks too much, or too little, another may have a contrary Opinion of: Therefore ye are to make the beſt of every Thing ye hear, and endeavour to remember, if not all, yet that chiefly that concerns your ſelf: However, ye ought not to fancy that the Preacher aims at you in particular, leſt that beget a Prejudice in you againſt him; but to receive not only with Patience, but Joy, whatever ſo happens, becauſe it will be of moſt Uſe to you.

If ye are humble and ſerious, ye may get ſome Improvement by every Sermon; for 'tis not the Wiſdom of Words, or the Eloquence of the Teacher, but the Humility and Tenderneſs of your own Heart, that muſt produce the Bleſſing. When Chriſt himſelf preach'd, Hypocrites and Phariſees were not pleas'd with it, but revil'd, and threw Stones at him.

This is moſt certain; if ye are not wanting to your ſelves, God will moſt infallibly be with, and bleſs them that wait upon him in the Way of his Ordinances, which are to us now the ordinary Means of Grace and Salvation.

7. After Sermon, receive the Bleſſing on your Knees, and conclude the Duty with ſome ſuch ſhort Prayer as this:

" Accept, O God, of the Prayers and Praiſes
" of us thy Servants, and of all thy Church, that
" are offered up unto thee this Day, and bleſs
" thy Word, that it may be a Savour of Life unto
" Life unto us all, for Jeſus Chriſt his Sake.
" *Amen.*

After you are gone out of the Church, return not to the Thoughts and Buſineſs of the World, but conſider of and recollect as much of the Sermon as you can, and lay it up with Affection in your Heart: It will afford Matter of Meditation for the Day, and the Week following. Do not think to excuſe your ſelves by ſaying, that your Memory is bad: Believe me, Uſe and conſtant Exerciſe, Delight and Affection, will do great Things. If you accuſtom your ſelves to remember as much as poſſibly ye can, eſpecially the Heads of the Diſcourſe, your Memory will increaſe, and ye will be able in Time to give a good Account of what you hear. Ye can remember what ye ſhould not faſt enough; therefore 'tis not your Memory, but your Affections are dull. Do but love your Duty, and love to be told on't, and ye will remember it very well.

8. Let

8. Let that Space of Time between the Morning and Evening Service (beſides what a moderate Meal takes up) be imploy'd in Reading or Meditation, or at leaſt uſeful Converſation. When the Time of the Evening Service is come, go to it early, and with the ſame Preparation of Mind as directed in the Morning, and behave your ſelf there in the ſame Manner.

Aſſure your ſelves, God requires your Attendance both Morning and Evening; for though one Sermon in the Day (eſpecially where the Congregation is ſmall, and there are few Servants, or others, that cannot well come in the Morning) is as much as ye can well digeſt; yet your joining with your Neighbours in the publick Prayers for the whole Church, is by God and the Church required, and is therefore neceſſary.

9. Take Care that your Children and Servants do conſtantly and decently attend the publick Worſhip. Let your Children go to be catechized, and your younger Servants; which is of admirable Uſe to them, and thoſe of elder Years too: It will teach the former, and put the latter in Mind of their Infant Vows, and what they promis'd ſolemnly to God in their Baptiſm.

Beſides, by Catechizing and Expounding, the Church takes a tender and timely Care that Children be educated in the Chriſtian Religion, and inſtructed in their whole Duty. By this Means, ſome Proviſion is made for the Performance of thoſe Promiſes of a pious Education, which the Godfathers and Godmothers are generally too apt to forget.

Beſides, by this Means the Unity of the Faith may in a great Meaſure be preſerved, and the too

forward

forward Growth of Hereſy and Schiſm be prevented? So that, in all Reſpects, Catechizing is of excellent Uſe; and I charge you to take a conſtant Care for the Obſervation of it, both in publick, and in private.

10. As to the remaining Part of the Day, I conceive it ought to be ſpent in ſuch Manner as relates either to Religion or Charity. No worldly Buſineſs, but what is of abſolute Neceſſity, ought to be done on the Lord's Day; but as it is the Lord's Day, ſo it ought to be imploy'd in the Lord's Service.

Laſtly, I cannot but obſerve a Cuſtom, which is, to walk in the Fields upon this Day; and this, if it be not uſed in the Time of Divine Service, I cannot condemn: For it may be uſed, to admire and praiſe the Providence of God; it may be improved, to anſwer the Ends of Religion and Charity; it may be made, to promote pious Converſation, and good Neighbourhood, and many other Purpoſes of Holy Living; and if ſo uſed, 'tis without Queſtion allowable, and Praiſe-worthy.

The Evening is to be ſpent in the ſame Manner as that Space of Time between Morning and Evening Prayer, and ſo the Day is to be concluded (as other Days) with private Prayer.

CHAP. XVI.

Of the SACRAMENTS.

THere are but Two Sacraments generally neceſſary to Salvation, which are, *Baptiſm*, and the *Lord's Supper*. What

What Circumciſion and the Paſſover were to the *Jews*, ſuch are theſe Two to us Chriſtians. The firſt, is our Entrance into the Covenant; the other, is our Renewal of it: The firſt, to waſh away original Pollution; the other, to cleanſe us from the Guilt of actual Sins.

The Matter of theſe Two flowed from the Side of our Saviour when it was pierced upon the Croſs; for out of it came Water and Blood.

It is not the Nature of Water or Wine to purge away Sin, they are but the outward Signs; the inward Thing ſignified, is the Blood of Chriſt, for 'tis that alone that cleanſeth us from all Sin.

The Sacraments are, as it were, the Seals to the Covenant between God and Man. Pardon, Grace, and Life Eternal, are aſſur'd on God's Part to Man; and Faith and Repentance are perform'd and promis'd on Man's Part to God.

The Quantity of the Sign is not eſſential to the Efficacy of the Thing ſignified: A Spoonful of Water, or Wine, repreſents the Blood of Chriſt as ſignificantly and effectually as a greater Quantity.

CHAP. XVII.

Of BAPTISM.

BAptiſm is to us Chriſtians, as I have ſaid, what Circumciſion was to the *Jews*. It is the Sacrament of Initiation or Entrance into Covenant with God; and the Children of Chriſtian Parents have undoubtedly as much Privilege and Right in this Caſe, as the Children of the *Jews* had.

Go ye, and baptizing teach or diſciple *ye all Nations, in the Name of the Father*, &c. is the right Order of

of the Words, and hath been taken and uſed as a Commiſſion to baptize Infants of believing Parents, as well as thoſe of riper Years, in all Ages of the Church.

CHAP. XVIII.

Directions concerning Baptiſm.

1. UPON the next Lord's Day or Holiday after the Birth of your Child, bring it to the Church at the Beginning of Prayer, to be baptized after the Second Leſſon, as is appointed.

It is not ſafe to defer it longer, leſt a ſudden Fit or Sickneſs to Death deprive it of Baptiſm; and it ought to be done on ſome *Sunday* or Holiday, that ye may have a full Congregation to join in the Prayers. Aſſure your ſelves, that the Solemnity of the Time will be no Hindrance to ſuch Mirth as is proper at any Time.

Let Cuſtom ſay what it will, I tell you, the Child ought to be brought to the Church to be baptized, unleſs in caſe of Sickneſs, when private Baptiſm is to be uſed, and then it ought to be brought thither afterwards, as the Order for the Office directs.

2. Chuſe ſuch Godfathers and Godmothers as either by their Kindred or good Qualities, or both, ſeem to promiſe ſome likely Care of the Child they undertake for.

Give your Children ſuch Names as are proper and ſignificant, at leaſt not ridiculous. Chuſe none for Sureties that are wicked, or young, or have

have not received the Lord's Supper; for ſuch as are ſcarce Chriſtians themſelves, are not fit to undertake for the religious Education of a Child.

3. All ye that are Godfathers or Godmothers, remember what ye have promiſed, and for whom, and in what ſolemn Manner. And if unhappily ye have neglected your Care and Duty in Time paſt, double your Diligence, and take all poſſible Care to diſcharge your Duty better for the future, eſpecially if the Parents are dead or negligent; nay, though they are alive, and the Church provides that they be taught their Catechiſm, and the Principles of the Chriſtian Religion, yet aſſure your ſelves that all your Endeavours will be little enough.

4. In ſome Caſes, (as where People live at great Diſtance from the Church, or are very poor) if the Child be lively and ſtrong, the Baptiſm of it may be deferr'd till the Mother comes to return her Thanks; but the ſooner it is done, the ſafer it is.

5. And here let it be remember'd, that the Woman, when ſhe comes to return her Thanks for her ſafe Deliverance, ought then to receive the Sacrament of the Lord's Supper, or at the next Opportunity.

God's publick Ordinances can never be well performed in private Houſes, but 'twas either Pride, or Prophaneneſs, or Schiſm, that firſt taught the People to deſpiſe the Church of God.

What relates to the Lord's Supper, and the worthy Receiving of it, you will find at the latter End of this Book.

CHAP.

CHAP. XIX.

Of OBEDIENCE.

AS Faith and Worſhip are required of us, ſo is alſo Obedience, nay, it is the neceſſary Conſequence of them; for the Almighty Creator hath full Power and juſt Authority to give Laws to his Creature; and if the Creature believes and worſhips the ſupream Law-giver, it muſt alſo of Neceſſity think it ſelf oblig'd to obey thoſe Laws, and to be determin'd in all Things by the ſole Will and Pleaſure of that ſupream Power.

Now the Laws that God hath made and commanded us to obey, are of Three Sorts; { Natural, Humane, Divine.

CHAP. XX.

Of Obedience to the Law of Nature.

THE Law of Nature to other Creatures, is to preſerve their Being, and continue their Kinds with ſome diſtinct Properties that belong to their particular Species, which makes them all to anſwer the peculiar Ends of their Being.

But the Law of Nature to Man, is the Law of Reaſon; and whatever contradicts that, (however otherwiſe natural it may ſeem) is not properly the Law of his Nature, and therefore is not his Duty.

The

The Senſualiſt, and the Libertine, are therefore greatly miſtaken when they ſay, That our Appetites and Luſts were given us to be gratify'd; and that we may take and uſe what we have a mind to; for ſuch a wild Liberty is proper to Beaſts only, not to Man, becauſe 'tis contrary to Reaſon, and the true End of his Being.

Beſides, Man is now to be conſider'd in a fallen Eſtate; and thoſe unruly Appetites and Deſires that theſe Men talk ſo much for, are not the proper, natural, rational Requeſts, but the Corruptions and Infirmities of humane Nature, and therefore are to be reſtrain'd by Reaſon, and kept within Bounds, not to be let looſe and cheriſh'd.

That Man is now in ſuch a fallen Eſtate, is not only abundantly plain from Scripture, but is every Way agreeable even to our Reaſon to believe; for God moſt certainly made Man at firſt a perfect Creature. It cannot be, that any Thing deficient or imperfect ſhould come out of the Hands of infinite Power and Wiſdom.

Now nothing in Nature is more manifeſt, than that all other Creatures truly anſwer the Deſign for which they were made; Man only falls ſhort of it, though made up of better Materials. A humane Body wonderfully built and contriv'd for an intelligent Soul to act in, and a rational intelligent Soul endow'd with noble Faculties, in forming that Body, was deſigned, no doubt, to rule and govern it ſo, as that he might alſo anſwer the true End of his Being. Now from a too ſenſible Experience it is apparent, that Man, as he now is, is not able to do ſo: His Apprehenſion is dull, his Judgment ſhallow, his Memory weak, his Will rebellious, his Senſes falſe and treacherous; ſo that his Reaſon is often impos'd upon, diſobey'd,

diſobey'd, and dethron'd. Now, how could this come to paſs but ſo as God hath diſcovered? For when our firſt Parents had ſinned, and forfeited all the glorious Privileges of their firſt Eſtate, and became themſelves ſinful mortal Creatures, what could they beget or produce but their own Likeneſs? Doth not every Seed bring forth its own Body? And who can bring a clean Thing out of an unclean?

If a Traveller in *Aſia* or *Africk*, on his Way, meet with carved Statutes, broken triumphal Arches, vaſt Obelisks, Marble Pillars, and Heaps of Porphyry and Gold, half buried in their own Ruins, will he ſay that a chance Juſtle of Atoms clubb'd together to make that Frolick? Will he ſay, or can he think, that they were never otherwiſe? It is impoſſible. Will he not rather rightly conclude that the *Roman* Pride, or that of ſome other Nation, had erected that once magnificent City, and that ſome Earthquake, or other Diſaſter, had overthrown and ruin'd it? Nay, will he not from hence wiſely infer the Greatneſs of that People, and the vaſt Riches of that Place, and bewail the Fate of ſuch an admirable Structure?

'Tis even the ſame, I conceive, with humane Reaſon: The broken, and even yet noble Remains of it, ſufficiently prove the Greatneſs and Happineſs, and demonſtrate the Fall of that once Godlike Creature, Man.

Now theſe ſmall Remains of Reaſon, theſe, as it were, broken Pieces of Truth, Juſtice, Fear, Love, Shame, Mercy, *&c.* which we ſtill enjoy at ſerious Intervals, and during the Sleep of our inſolent Appetites and Paſſions: Theſe are what we call the Laws of Nature, and thoſe native Dictates of our Reaſon which we ought to obey.

More

More might be ſaid on this Head; but it may be all included in this plain Propoſition:

That the Law of Nature doth oblige us to live according to right Reaſon.

Which will more evidently appear by what follows.

CHAP. XXI.

Of Obedience to Humane Laws.

HUmane Laws ſeem to me to be nothing elſe but the Reaſon of Mankind, written and publiſhed by general Conſent for the publick Good: And becauſe there will be of Neceſſity ſome unreaſonable and diſobedient People in the World, therefore they are made penal, to fright ſuch into Obedience.

'Tis certain, that as ſoon as Mankind multiplied upon the Earth, they preſently found by an early Experience, that the Laws of Nature or Reaſon (however originally noble and obliging) were much too weak ſince the Fall of Man to keep the Peace, and to render this World a tolerable Plac to live in: Therefore they form'd themſelves into diſtinct Societies and Governments, (as God by Nature inclined them) and agreed among themſelves upon ſuch Laws and Conſtitutions, as they conceiv'd were neceſſary to promote and preſerve the publick Peace and Welfare of their own Society.

This for certain was the Original of humane Laws; and thus our Obedience to them becomes neceſſary, becauſe it is impoſſible otherwiſe that publick Peace and Order ſhould be obſerved, or

Juſtice

Juſtice adminiſtred, or the common Safety and Welfare be in any Meaſure provided for, which are the common Ends of all Government.

The People of this Nation have the leaſt Reaſon of any almoſt in the World to complain of this Yoke, (if it be one) not only becauſe our Laws are very moderate and reaſonable in themſelves, but becauſe they are in a Manner of the People's own Making; for they chuſe their Repreſentatives freely who help to make their Laws, and may redreſs their Grievances; or if they will not, they may chuſe others.

We cannot therefore with a ſafe Conſcience break or diſobey any Law in force among us, but are to be ſubject to every Ordinance of Man for the Lord's Sake; for *they that reſiſt the Power, reſiſt the Ordinance of God; and they that reſiſt, ſhall receive to themſelves Damnation.*

It is not to be expected that every Humane Law ſhould be proved by Authority of Scripture; 'tis ſufficient if nothing therein be contrary to it. Where God is ſilent, the Thing is indifferent; and in all ſuch indifferent Caſes the Magiſtrate hath Authority, and our Obedience is required upon the Penalty before ſaid; for though the Thing commanded be, perhaps, in its own Nature indifferent, yet Obedience to the Law is not an indifferent Thing; wherefore as the Apoſtle ſaith, *Ye muſt needs be ſubject, not only for Wrath, but alſo for Conſcience Sake.*

It is impoſſible that the Wit of Man ſhould ſo contrive humane Laws, as to pleaſe every Man's private Humour or Intereſt; it is ſufficient if due Regard be had to the publick Good; for *Salus populi ſuprema Lex:* The publick Good is the great Fundamental Law of Nature, and the Reaſon of Mankind.

Never-

Nevertheleſs, humane Laws (however binding) are not of ſuch Force as to abrogate or make void any Law of God. As for Inſtance: The preſent Act of Indulgence or Toleration (though for good Reaſons granted) doth not aboliſh the Law of Chriſt *tell the Church.* Schiſm and Diviſion is ſtill a Sin as much as ever, and will be ſo, becauſe the Law of Chriſt is and will be ſtill of Force to the End of the World. Nay, the preſent Liberty of Conſcience doth not take away the Authority of the Act of Uniformity; it only ſuſpends the Penalty of that and other Acts; it eaſes the Purſe, not the Conſcience of the Diſſenter.

The very Words, *Indulgence* and *Toleration*, do argue and prove a Law to the contrary, which Law ought ſtill to be obey'd even for Conſcience Sake.

Our Church, like an Indulgent Mother, treats the Diſſenters with all Tenderneſs, and endeavours by fair Means, and the Bands of Love, to perſwade her weak Children to Charity, Peace, and Union; to that End, ſhe throws away the Rod, and remits the Penalties ſhe might even juſtly inflict. Now by ſo doing, ſhe doth not for ever loſe her Authority, but ſhews her good Nature: She ſtill commands, but with Love; and he that hears her not, will be ſtill as an Heathen or Publican for all his boaſted Liberty. The preſent Indulgence is juſt like *Moſes*'s Bill of Divorce to the *Jews*, which our Saviour ſays was granted to them becauſe of the Hardneſs of their Hearts; but from the Beginning it was not ſo.

CHAP.

CHAP. XXII.

Of Obedience to the Law of God.

THIS admits of no Exception, but muſt be entire and conſtant upon the Penalty of all thoſe Curſes and Puniſhments denounced in that Law againſt the Breakers of it.

All the Laws of God are of equal Authority, and therefore muſt be impartially obeyed.

They extend their Authority over all. Whatever Immunities and Privileges humane Laws, for the Ends of Order and Government, may grant to ſome that are above others by Birth or Office; yet the divine Law equally commands all Orders, Degrees, and Conditions of Men, for God is no Reſpecter of Perſons.

The Breach of every Law of God is capital, that is, it incurs Death and Damnation. Although ſome Sins are in their Conſequence, nay, in their own Nature, of a deeper Dye and higher Guilt than others; yet the leaſt Sin againſt God becomes an infinite Offence, becauſe done in Contempt of infinite Juſtice, and therefore deſerves infinite Puniſhment.

If it be ſaid, that all are ſinful; and if every Sin deſerves Damnation, who then can be ſaved?

It muſt be anſwer'd; From hence appears the Expediency and Neceſſity of a Saviour.

The Law is our School-Maſter to bring us to Chriſt; for by the Works of the Law ſhall no Man living be juſtified, becauſe all Men fall ſo ſhort of Obedience to that Law; therefore it became

came neceſſary that Satisfaction ſhould be made to infinite Juſtice, which none but an infinite Agent could do. From hence appears the Reaſonableneſs of the Chriſtian Religion, by which a plain Diſcovery is made how a Sinner may be ſaved, and how God reconciled the World unto himſelf by Jeſus Chriſt.

If it be farther objected, Of what Uſe then is the Law? And ſince our Obedience is ſo imperfect, and cannot ſave us, why is it required?

I anſwer: Obedience to the Law is ſtill exacted of us, becauſe if we cannot do what we ought, yet we ſhould do what we can do. And if we do what lies in our Power with our utmoſt Diligence, and repent of what we do amiſs, truſting in Chriſt, then the Merit of his Sufferings and Obedience will ſupply our Defects, and atone for our unavoidable Imperfections; and what we are able to do will be accepted, though not for its own Sake, yet for his who hath done all Things well. In the mean while it appears every Way neceſſary, that Man ſhould ſtill be obliged to all poſſible Obedience.

1. Becauſe the Peace and Government of the World cannot be preſerved without it. If Men were not reſtrained by Laws, this World would not long continue a habitable Place, but a vaſt Wilderneſs of Confuſion, and Man himſelf the worſt wild Beaſt in it.

2. To exerciſe his Faith, Repentance, Charity, and all other Chriſtian Vertues, and that to as high a Degree of Perfection as is poſſible: By which, not only the Peace and Welfare of Mankind is promoted and ſecured, but hereby the humane Nature is refin'd, and qualified in ſome Meaſure for a future better Eſtate.

CHAP. XXIII.

A Prayer for an obedient Temper.

O God, who alone canſt order the unruly Wills and Affections of ſinful Men; ſo ſoften, I beſeech thee, and diſpoſe my ſtubborn Heart, that I may always acknowledge thy Power, and obey thy Laws, and ſubmit in all Things to thy bleſſed Will. O God, imprint on my Mind an awful Senſe of thy Power, and of my ſole Dependance on thee, that I may never deſpiſe thy Authority, nor reſiſt thy Commands, but patiently, cheerfully, and conſtantly ſubmit to all thy Appointments. Endue my Soul, O thou my God and my King, with an humble, teachable and obedient Temper, deliver me from my ſelf, and beat down the Pride of this hard Heart of mine, that thy Will may be mine always. And becauſe by thee Kings reign, and the Powers that be are ordained by thee for our Good, make me alſo peaceably to ſubmit to them and their Laws for thine, and for Conſcience Sake. O! grant that I may never deſpiſe the Authority of thy Church, but religiouſly follow her Directions in all Things; and that I may live, if poſſible, in all Reſpects as a rational Creature, a loyal Subject, and a good Chriſtian. Grant this for Jeſus Chriſt his Sake, in whom thou art well pleaſed. *Amen.*

CHAP. XXIV.

Of our Duty to our Neighbour in general.

THE Glory of God being the firſt and greateſt End of our Being, our Duty to him is therefore firſt ſet down. What next we were born for, is to love and do good to Mankind, which comes next in order to be treated of.

To this End, God made Man a Sociable Creature, and furniſh'd him with ſuch a Frame of Mind, and Form of Body, and Ability of Speech, to make known his Wants, and expreſs all his Thoughts, as made him every Way capable of, and fit for Society.

Infinite Wiſdom foreſaw what Government, Commerce and Peace requir'd; and therefore it adapted Men to ſuch a Uſe. He form'd him of red Clay, the moſt ſoft and ductile, I had almoſt ſaid, the moſt loving of all Sorts of Earth. He form'd Woman out of Man, and their Children out of them: So that all Mankind are the Offspring of Love, and bound not only by Intereſt, but the common Bond of Nature, to love one another.

This mutual Duty therefore might be expreſs'd by this ſingle Word [*Love*]; but this Term is ſo vaſtly comprehenſive, and contains ſuch an almoſt infinite Variety of Matter, that it would not be well underſtood without deſcending to more Particulars; and yet it cannot be expected that I ſhould inſiſt on all of them in this ſmall Tract. I ſhall therefore take the middle Way, and content my ſelf with ſpeaking to thoſe that are of moſt com-

mon Uſe and Concern; and on theſe I ſhall inſiſt as briefly and plainly as is poſſible.

As to the Duty of Subjects, I have already ſpoken to it under the Head of *Obedience to Humane Laws*; I ſhall begin therefore with that which in the Order of Nature began firſt, that is, Family Duties, and afterwards proceed to more general Directions.

CHAP. XXV.

The Duty of Husbands and Wives.

UNder the Fifth Commandment, all the mutual Duties between Superiors and Inferiors is contain'd.

And *Firſt*, Of Conjugal Duties.

1. The Woman was firſt in the Offence, and betray'd her Husband; therefore is ſhe to be ſubject to him.

2. The Husband is by Nature the Head of the Wife; ſhe is therefore to obey him in all indifferent Things.

3. She muſt reſpect and reverence her Husband: If ſhe learn once to deſpiſe him, it may be an Inducement to worſe Matters.

4. The Care of the Children as to Food and Cloaths, and the Buſineſs of the Family, properly belongs to the Wife: She muſt therefore nurſe her Children, if ſhe can, and ſtay at home, as *Solomon* counſels.

5. She

5. She must be chast and faithful to her Husband's Bed; and not only take Care of her Body, but her Reputation.

6. Modesty, Humility, Silence, Meekness, are the most proper Female Virtues, and Ornaments of great Price.

1. The Husband must love, and cherish, and protect his Wife, not only as the weaker Vessel, but as a Part of himself.

2. He must not tyrannize over, or any Way abuse her.

3. He must live with her according to Knowledge, that neither of them be tempted to break their Marriage Promises.

4. He must allow her a competent Maintenance according to his Ability, and give her Respect at home and abroad as a Partner of his Fortune and his own Flesh.

5. He must be always just and faithful to her Bed, and keep all his Promises inviolably.

6. He ought to preserve his Authority, yet so as by Love and Discretion; he ought to be a Master, not a Lyon, in his House.

Matrimony is as old as the World: It is God's Institution, and was design'd,

1. For the mutual Comfort of Man and Wife.

2. For the Propagation of Mankind.

3. To provide for the Maintenance, and good Education of their Children.

4. To prevent the Disorders of Lust and Strife.

Whatever answers these Intentions, is the constant Duty of Man and Wife.

CHAP. XXVI.

Of Parents and Children.

1. THE Parents are to provide for their Children a neceſſary and competent Maintenance.

2. To bring them up in the Nurture and Admonition of the Lord. Education is next to the Grace of God. In moſt Country Villages Children are taught to read at a Penny or Two-pence a Week at moſt; and this can be no Burden, even to the Poor, for more than that will be ſaved in their Victuals and Cloaths, if at School.

3. They ſhould take an early and great Care to inſtill good Principles into them, ſuch as Truth, good Nature, Obedience, and to form their tender Souls into Virtue and good Manners. They ſhould teach them their Prayers, and the Church Catechiſm. Correction and Reward are the Pillars of Education, and ſhould be prudently us'd: *Chaſten thy Son betimes* (ſaith *Solomon*), *and he that ſpareth the Rod, ſpoileth his Son.* There are Two Things that ſhould never go unpuniſh'd, that is, Lying, and Diſobedience.

4. They ſhould put them to ſome lawful Trade, at leaſt bring them up to work; for Idleneſs is the fruitful Mother of many Diſorders, and fills the Nation with abundance of uſeleſs and dangerous People.

5. They ſhould ſettle them in the World as ſoon as they are capable of it. The Miſcarriages both of Sons and Daughters would be often prevented, if this were better obſerv'd.

6. At

6. At all Times they ſhould give them good Example: The Force of Example is incredible, eſpecially of bad ones; and great Care ſhould be taken, not to teach them to deſpiſe your good Advice by your ill Life.

1. Children are to obey all the lawful Commands of their Parents chearfully and diligently. They are not proper Judges of the Expediency of what is commanded; but if it be lawful and poſſible, they ought preſently and willingly to do it.

2. They ought to hearken to and follow their Advice and Directions. *My Son, hear the Inſtructions of thy Father, and forſake not the Law of thy Mother.*

3. To behave themſelves humbly, reſpectfully, and reverently, before their Parents in publick, and in private; as knowing that next under God, they owe to them both their Being and Well-being.

4. To be a Comfort and Aſſiſtance to them in their old Age, or in any Time of Neceſſity; as always remembring that they can never requite them enough for all the Pain and Coſt, and Care and Trouble, they have been at to bring them up in the World.

CHAP. XXVII.

Of Maſters and Servants.

1. THE Maſter is to allow proper Food and Cloaths, where requir'd, and all other Neceſſaries according to his Quality, and Bargain to the Servant.

2. To pay him his Wages and Hire without Fraud or Delay.

3. Not to beat or abuſe him in Word or Deed, but uſe him civilly, as knowing that he alſo hath a Maſter in Heaven.

4. Not to over-burthen him with Labour, nor expect Obedience from him but in Things that are poſſible and lawful to be done.

5. To give them good Inſtruction and Example: To teach them Manners, and their Duty to God and Man. They ought likewiſe to take Care that their Servants go to Church, and ſpend the Lord's Day ſeriouſly; to allow them ſufficient Time to read, and to put them in Mind of it; to ſee that they attend upon Prayers in the Family, which is a Duty too often neglected: And in general, to teach them ſo to live as becomes God's Servants as well as their own.

1. The Servant's Duty is to be juſt and faithful to his Maſter and Miſtreſs in all Things committed to his Charge: Not to cheat or waſte, or ſuffer others to do ſo; but to buy and ſell, and do in all Things ſo far as he is truſted, with all Honeſty and Fidelity.

2. To work diligently and carefully, and make a Conſcience of his Service in all Things; doing to his Maſter as he would another ſhould do unto him; not with Eye-ſervice as pleaſing Men, but God.

3. To be mannerly, not anſwering again, but reſpectfully; not to behave himſelf unſeemly to him or his, but to be humble and obedient to them; and to be civil, peaceable, and good-natur'd to their Fellow-Servants.

CHAP.

CHAP. XXVIII.

Of JUSTICE.

THIS is to render to all Mankind their juſt and proper Dues: But what I intend chiefly, is juſt and righteous Dealing in our common Converſation between Man and Man. The Subſtance of which is,

1. That we do no Injury to any one's Perſon. 1. Not to kill. 2. Not to beat or maim. 3. Not to vex, croſs, or fright any. In general, Not to hurt or abuſe the Body of any one by Anger, Luſt, Envy, Labour, Exceſs, or any other Way: But on the contrary, that we ſupport and defend to our Power, by all lawful Means, the Life, Health, and Well-being of all People.

2. Not to revile, ſlander, or vilify others; which is to murder their Reputation; but on the contrary, that we think and ſpeak the beſt of them; that we hide their Faults, pity their Miſtakes and Misfortunes; that we with Diſcretion and Charity admoniſh and adviſe them, and pray for them.

3. Not to cheat or defraud any Perſon in any Matter; for that is to deſtroy their Welfare. Not to rob, cheat, ſteal, lye, diſſemble, or any Way wrong his Eſtate, or deprive him of his Right in the ſmalleſt Concern; but in all Things to do unto all Men, as we would they ſhould do unto us: I ſay, even in the ſmalleſt Matter; for all Unrighteouſneſs is Sin; and although ſome In-

juries are truly greater than others, yet the Sin is the ſame in both: Nay, in ſome Reſpect, the Smallneſs of the Gain adds to the Greatneſs of the Sin; becauſe it argues a greater Contempt of the Law. That poor Wretch that breaks through the Law for a Trifle, muſt be concluded to have very mean Notions of God and Juſtice, and very little Value either for Heaven or Hell. Beſides every, even the ſmalleſt Offence contracts an infinite Guilt, becauſe committed againſt the known poſitive Command of an Infinite God: Nay, I ſay again, even in the ſmalleſt Matters; becauſe they will not long continue ſmall, but increaſe and grow up into greater Violences. 'Tis Satan's Craft to play us firſt at ſmall Games; and when we are perfect at them, to teach us greater Tricks. Little does he think where he ſhall end, that begins ill; and the ſame Way that the little Thief walks in, leads to the Gallows, and to Hell. Be juſt therefore in every Concern, and conſtantly do as you would be done unto.

O! that this golden Rule was writ upon all your Hearts, and the Hearts of all Men! Then would the Cauſes of Striſe and Debate end; then would Jealouſies and Suſpicions ceaſe; then would Knavery and Violence, Malice and Revenge, be baniſhed out of the World; and in their Room Truth and Peace, Honeſty and Credit, Love and Good Neighbourhood, Joy and Proſperity, would flouriſh and abound.

CHAP.

CHAP. XXIX.

A Prayer.

O Thou moſt Juſt and Holy Lord God! give me the Heart of *David* and *Hezekiah*, an honeſt, ſincere, and perfect Heart, that I may ſerve thee without Hypocriſy, and Mankind without Deſign. O! grant me thy Grace, that I may ſpeak what I intend, and do what I promiſe, and be true and juſt in all my Dealings. O! that I could always live ſo inoffenſive a Life, as not to injure any Man by Word or Deed, or ſo much as Thought. O thou that canſt alone, help me, I beſeech thee, and give to me both thy Preventing and Aſſiſting Grace, that I may provide Things honeſt, and follow Truth and Peace with all Men, for Jeſus Chriſt his Sake. *Amen.*

CHAP. XXX.

Of Truth and Falſhood.

TRuth I take to be the moſt valuable Thing in the World: In relation; 1. To Religion; 2. To Trade; 3. To ordinary Converſation.

As it relates to the Two former I have already mentioned, this latter is what I now intend here.

'Tis certain that God hath given to Man alone the true Uſe of Speech; and 'tis as certain that he gave him that Privilege, to the End that he ſhould ſpeak Truth.

A Lye I take to be the greateſt Nonſenſe in the World; and a Sin (however common, yet) of the worſt Conſequence almoſt of any.

1. 'Tis a Sin againſt a Man's own Reaſon. No Man living but knows he does amiſs in it, and ſuffers a ſecret Rebuke for it: Beſides, he takes it ill if he is impos'd on ſo by others; ſo that in his own Judgment it is evil and unjuſt.

2. 'Tis a Sin againſt Mankind. It creates moſt of the Miſunderſtandings and Strife among Men; it deſtroys Right, ſpoils Trade, diſſolves Friendſhip, and ſets Mankind at Variance.

3. 'Tis a Sin againſt a Man's own Intereſt. It renders a Man ſcandalous and contemptible, and unfit for Truſt or Buſineſs. A Lyar, among all Nations, is reckon'd one of the worſt Sorts of the Beaſts of the People.

4. 'Tis a deviliſh Sin. God is the God of Truth; and ſuch as dare ſpeak it in Spite of Fear, or Favour, or Shame, or Gain, reſemble God, and ſo far preſerve his Image within them. But *the Devil is a Lyar from the Beginning, and the Father of Lyes.*

'Tis an Occaſion of many other Sins. There is no Sort of Villany but hopes to lie undiſcover'd, and eſcape Shame under the Shade of a Lye. It is one of the firſt Attempts that Satan makes upon Children; he firſt teaches them to lye, and when they are perfect in that, they are fit for any other Imployment he ſhall put them upon.

There are very few that are only Lyars, but either Thieves, or Knaves of one Sort or other. The Truth is, where a Habit of Lying is once fixed and ſettled, that Perſon is expos'd to Temptations of all Sorts, and will be an eaſy Captive to any of them upon Occaſion; for he that makes no Con-

Conſcience of a ſerious intended Lye, will boggle at nothing.

Wherefore let us put away (this unreaſonable, miſchievous, unprofitable, ſcandalous, damnable Sin of) *Lying, and let every one ſpeak Truth to his Neighbour*, Eph. 4. 25.

To this End it is requir'd,

1. That a Man ſpeak Truth when he is call'd before a Magiſtrate. He that ſwears falſely, tells a Lye with a Witneſs; and that ſuch a one as will one Day be his Judge.

And here I heartily wiſh, that all Pariſh Officers would ſeriouſly conſider how they diſcharge the Truſt repos'd in them, and how they have or ſhall perform the Oaths they have taken.

In all that ye ſwear to do, ye are to do what ye ſwear. When ye are called to ſwear what other People ſaid or did, ye are to remember that well adviſ'd Form of, the *Truth*, the *whole Truth*, and *Nothing but the Truth*. The ſame will alſo be an excellent Direction to you in all your Dealings; for though God is not ſolemnly call'd a Witneſs to every Bargain, yet he is always preſent, and we ſhould always ſpeak and do the Truth.

2. It is required, that People avoid all Quibbling, Equivocation, and half Truths. There are a Set of Phraſes devis'd by Satan to ſerve a Turn in the Way of Trade, which are both true and falſe upon Occaſion: Such as are; *A Man may ſell as dear, and buy as cheap, as he can: He may make the moſt of his own. He that buys the Devil, may ſell him. Charity begins at home. As I live, I can't afford it under:* And many more which ſignify one Thing to the Seller, and another to the Buyer. However theſe are defended by ſome, yet they are all

all intended Lyes, and that of the worſe Sort, unleſs Hypocriſy added to a Lye will mend it.

As to common Converſation, I adviſe,

1. That ye ſpend as little Time idly as may be; for otherwiſe it will be almoſt impoſſible to avoid the hearing and telling many Untruths.

I am not about to deſtroy Friendſhip or good Neighbourhood; but I would have you to avoid all needleſs, improfitable, and reflecting Intercourſes, and the Entertainments of common Fame, which is the greateſt Lyar in the World. I would that your Converſation ſhould be uſeful, prudent, and charitable, and every Way anſwer the true Intention of Speech.

There are a Sort of idle Buſy-bodies that make it not only their Recreation, but their Buſineſs, to carry frivolous News and Stories, and whiſper for a Secret what they tell every one, and which, perhaps, no one ſhould hear. Theſe are not only the moſt trifling, but the moſt dangerous People in the World. *Solomon* ſays, *They ſeparate chief Friends.* Such ſhould take the Apoſtle's Advice, *To tarry at home, to ſtudy to be quiet, and to mind their own Buſineſs*; or if they muſt go abroad, let them learn the Government of the Tongue, and converſe with Charity and Diſcretion.

2. Do not believe all ye hear, much leſs report it to others. Remember that God hath given thee Two Ears, and but One Tongue; and that God hath commanded thee to ſpeak Evil of no Man. It becomes us to hide one another's Faults, and Misfortunes; not to publiſh them. Our Advice in private with Diſcretion to ſuch as walk diſorderly, would be uſeful both to them and our ſelves; and to pity and pray for them, would be

a Humane and a Chriſtian Office. If thou canſt not ſpeak well of any, ſay nothing of them.

3. Avoid all Sorts of Railing, and foul Language; even Truth in ſuch Caſes is not to be ſpoken.

Beware alſo of opprobrious Terms and Mock-names, given by ſome to People of contrary Perſwaſions to themſelves. 'Twas the Invention of Satan to form Parties, and create Diſcord, and deſtroy Charity, and render our Diviſions irreconcilable. The Name of *Chriſtian* is a Name of Charity, and Peace, and Love; and 'tis great Pity that there is any other among us.

Who made thee to differ from another? Or, what haſt thou that thou haſt not received? *Let him that ſtandeth take heed leſt he fall.* Revile not therefore, but pity others, and take heed to thy ſelf.

CHAP. XXXI.

A Prayer.

O Thou great God of Truth! aſſiſt me with thy Grace to ſubdue the Falſhood of my Heart, which is deceitful above all Things. O! give me a new Heart, and renew a right Spirit within me, that I may put away Lying, and all vain and fruitleſs Converſation. Open thou my Lips, and ſo guide my Tongue, that I may always ſpeak Truth. O! let my Converſation be without Offence, ſuch as may always one Way or other promote thy Honour, the Good of my Neighbour, and my own preſent and eternal Peace, through the Merits of Jeſus Chriſt, my only Lord and Saviour. *Amen.*

CHAP.

CHAP. XXXII.

Of the Forgiveneſs of Enemies.

HUmane Laws can only regard Words and Actions, and at moſt keep the Tongue and the Hands to their good Behaviour: But our moſt holy Religion reſtrains the unruly Affections and Paſſions, and governs the Thoughts of Men. It commands us not only to be civil and thankful to our Friends, but to forgive our Enemies, and to love them too; to return Good for Evil; to conquer them not by Force, but Kindneſs; and to ſhame them into Charity.

This however contrary to Fleſh and Blood, or to our ſeeming Intereſt, yet it is a Duty both reaſonable and neceſſary.

1. It is reaſonable; becauſe it is impoſſible otherwiſe to keep private Peace among Men. If one Injury may be return'd with another, there can never be an End of the Quarrel till Death parts them, and by that Means this World would quickly be diſpeopled, or at beſt a dangerous Place to live in. No poſſible Proviſion can be made for publick or private Welfare without mutual Forgiveneſs.

2. It is reaſonable; becauſe God, who is the ſupream Lord of all, is only the proper Judge of all. Man is no fit Judge in any Cauſe but where he hath ſet Laws, and even then he often fails of exact Juſtice: But God, as he hath the ſupream Authority, ſo he only is capable of doing impartial Juſtice: He only knows the Perſons, the Provocations, the true Circumſtances of every Action; and

and therefore he alone is duly qualified (if I may ſo ſay) to take Vengeance, and execute true Judgment.

3. It is reaſonable, becauſe God hath reſerved Rewards and Puniſhments chiefly for another World. It would diſcompoſe the Order of the Government of this World too much, if every private Quarrel were determined fully now; and it would hinder us from exerciſing the nobleſt Part of our Charity in this Life, and from receiving the great Reward of it in the next. 'Tis but having a little Patience, and the juſt Judge of all will do us all Right at laſt; and then we ſhall be abundantly ſatisfied that our Cauſe was in very good Hands; and that it was every Way happy for us, that we were not our own Maſters, nor the Judges of other People.

2*dly*, This Duty, however difficult, is neceſſary; and that both to the Being, and the Reward of a Chriſtian.

1. To the Being of a Chriſtian; it is impoſſible to be one without it. He that hath not Charity, is nothing: *Hereby*, ſaith our Saviour, *ſhall all Men know that ye are my Diſciples, if ye have Love one to another. And thus ye ſay*, ſays Chriſt, *thou ſhalt love thy Friend, and hate thy Enemy; but I ſay unto you, love your Enemies, bleſs them that curſe you, do good to them that hate you*, &c.

2. It is neceſſary to the Reward of a Chriſtian: There is no Forgiveneſs, and there can be (by the Terms of the Goſpel) no Salvation without it. *For if ye forgive Men their Treſpaſſes, your Heavenly Father will alſo forgive you. But if ye forgive not Men their Treſpaſſes, neither will your Father forgive your Treſpaſſes*, Mat. 6. 14, 15. Thus when the uncharitable Servant was caſt into Priſon,

ſon, and deliver'd to the Tormentors, he ſays, *So likewiſe ſhall my Heavenly Father alſo do unto you, if ye from your Hearts forgive not every one his Brother their Treſpaſſes*, Matth. 18. 35.

This being therefore reaſonable and neceſſary to be done, I adviſe;

1. When an Injury is offer'd, conſider if it be great or ſmall; if ſmall, 'tis not worth a wiſe Man's Notice; if great, put off your Reſentment till another Time, for it deſerves Conſideration; and by that Time you have adviſ'd, and conſider'd what Return is fit to be made, perhaps your Paſſion will be evaporated, or ſome Means will be found out for a Reconciliation.

2. Conſider him that injures thee: Perhaps he is thy Friend, and then thou ought'ſt to forgive him; or it may be it is a Stranger, and then perhaps it was a Miſtake, or a little Indiſcretion only, and not in the leaſt out of any Malice or Deſign; and if ſo, thou ought'ſt in Reaſon to paſs it by. At worſt, 'tis from thy Enemy, and perhaps but the Reſult of ſome Miſcarriage of thy own; but if not, why ſhouldſt thou reſolve to be revenged? That will but make him more thy Enemy; and if thou art uneaſy now at this Injury, why ſhouldſt thou provoke him to another? Is it not better by a generous Forgiveneſs to make him aſhamed of his Error, and of an old Enemy to make a new Friend?

3. Conſider he is a Man that injures thee, a frail Creature, liable to Paſſion and Infirmity, as thou thy ſelf alſo art: And if the common Condition of Humanity cannot move thy Compaſſion, yet remember that thou art a *Chriſtian*, which is a Name that beſpeaks Love and Peace, and an unbounded Charity. Look up to thy crucify'd Jeſus, and con-

conſider how many and bitter Enemies he met withal. Conſider what barbarous Uſage he ſuffer'd, and how generouſly he forgave them all, leaving us an Example that we ſhould follow his Steps. If thou art a Chriſtian, do as Chriſt did; and if thou canſt find no other Argument, yet for Chriſt's Sake forgive him for whom Chriſt died, that God for Chriſt's Sake may alſo forgive thee.

CHAP. XXXIII.

A Prayer.

O Almighty God, and moſt merciful Father, I humbly acknowledge thy Power, and heartily adore thy Mercy over all thy Works. O thou juſt Judge of all Men! I proſtrate my ſelf before thee, and do freely own that Vengeance belongeth alone to thee. O! beat down the Pride of my ſtubborn Heart, and take the Root of Bitterneſs out of it, that it may always and chearfully ſubmit and reſign it ſelf to do and to ſuffer whatever thou ſhalt think fit to order or permit. O Bleſſed Jeſus, who didſt pray for thy Enemies, make me to forgive mine: Thou didſt all Things well, and I have done nothing ſo; and if I deſerve not to ſuffer what I do from this my Enemy, yet I deſerve, alas! much worſe from thee; therefore I ſubmit my ſelf and my Cauſe to thee, who wilt one Day be our Judge. In the mean Time, as I do promiſe, ſo do thou help me, and all of us, to live in Charity and Peace; and let thy Mercy be magnified in the Forgiveneſs of us all. *Amen.*

CHAP.

CHAP. XXXIV.

Of Diligence.

MAN is born to labour. All Mankind either do or ought to take ſome Pains or other in ſome lawful and uſeful Calling, either in Country Affairs or Trade, or in the Improvement of Arts or Sciences, or making or executing Laws, or what is ſome Way or other proper and uſeful to Mankind. This God hath ſo ordered to prevent the ill Conſequences of Idleneſs, which are innumerable.

Wretched is that Man, whoſe Time lies upon his Hands ſo that he cannot tell what to do. Satan quickly picks up ſuch Strowlers, and the next Temptation that comes, and offers it ſelf, carries them away whither it pleaſes; whereas Diligence and Induſtry has always an Anſwer ready, and tells the Tempter that he is buſy, and can't be at Leiſure.

Beſides, Induſtry not only eſcapes the numerous Snares of Idleneſs, and preſerves our Innocence, but it procures a Bleſſing, and promotes a Man's Improvement in Knowledge, and Reputation, and Eſtate, all at once. I adviſe therefore;

1. That all People follow ſome lawful Calling or other, and induſtriouſly take Pains in it, either with their Hands, or Brains, or Purſes, or all of them, to the End that not only the publick Good be advanced, but their own private Families maintained and well provided for; and not only that, but that they may be enabled to relieve the Neceſſities of (not lazy Vagabonds, but) thoſe that by Loſſes, or Age, or Infirmities, are poor. 2. To

2. To take Care that their Children, and all thoſe that they have the Command of, be alſo well employed, and bred up in ſome allowable Trade, or manner of Living.

'Tis a vile Shame that any, through the Negligence of their Parents or Friends, ſhould be compell'd to lye, or beg, or ſteal, for Bread.

3. That the very firſt Beginnings of Idleneſs may be prevented, and that Space of Time which is between Childhood and Labour, and which is, at leaſt by the poorer Sort, ſpent in Play, may be well employed, I adviſe thoſe that are able to keep their Children to School; and I deſire them alſo to join together, and pay for the Schooling of the Children of the Poor. The Charge will be inconſiderable, and the Benefit very great, as well as moſt acceptable to God.

'Tis the beſt Sort of Charity to the Poor, and tends to the Welfare of the Souls, Bodies, Eſtates, and Reputations of thoſe that cannot help themſelves.

CHAP. XXXV.

A Prayer.

O God, who for our Sins haſt juſtly curs'd the Earth with Briars and Thorns, and ordain'd that in the Sweat of our Face we ſhould eat Bread, make me diligent and induſtrious in my Calling, fervent in Buſineſs, and yet truly ſerving thee. Grant, O Lord, that I may, by an honeſt and moderate Care, be uſeful to others, and provide for my own Family, and teach them alſo ſo to labour, that they may do the ſame. Bleſs, O Lord,

all

all our lawful Endeavours; and grant that we may all ſo paſs through Things temporal, that we finally loſe not the Things eternal, for Jeſus Chriſt his Sake. *Amen.*

CHAP. XXXVI.

Of Pride and Humility.

PRide is certainly one of the greateſt and moſt ridiculous Sins in the World.

The Sins of Covetouſneſs, Luſt, *&c.* have ſome Temptations and Inducements (ſuch as they are) to pleaſe us: But Pride, what is it? And what haſt thou, O Man, to be proud of? Thy Body? That's but Duſt. Thy Cloaths? That's but thy Shame. Thy Life? That's but a Breath. Thy Riches? That's but Dirt. Thy Actions? That's but Sin. Well might *David* cry out, *Lord, what is Man!*

And as Pride is the moſt unreaſonable Thing in the World; ſo on the other Hand, Humility is a moſt rational Duty: Becauſe,

1. God is our Maker, and we are but his precarious Creatures: He made us without our Conſent, and he will unmake us without our Leave.

2. God is our Preſerver, and we are his Care: Without his Protection, we ſhould fall into Danger; and without his daily Proviſion, into Want: We live every Day upon his Bounty and Forbearance.

3. He is our Redeemer. We are by Nature and by Practice Sinners, and Jeſus Chriſt is our Peace, our Saviour, our Advocate.

Without

Without his Redemption, we muſt have been eternally damn'd; and without his Help, we can do nothing.

4. God is, and will be our Judge. At the Laſt Day we muſt give a ſtrict Account of all that we have thought, and ſaid, and done; and accordingly be miſerable or happy to Eternity. Now do but conſider, O vain Man! what is proper for ſuch a Creature to do. Can it be any other than to walk humbly with thy God, thy Maker, thy Preſerver, thy Saviour, and thy Judge?

I adviſe therefore,

1. Beware of a proud Heart: There lies all the Miſchief. Thy Money, thy Friends, Beauty, Strength, Cloaths, *&c.* are all of God; he gave all, and he can take them all away when he pleaſes; and all theſe Things which are truly none of thine would never affect thee, if thy own proud deceitful Heart did not delude thee into a too great Opinion of them. Therefore beware of a proud Heart, and mortify thy natural Pride with the frequent Thoughts of thy own weak and ſinful State, and with the Terrors of approaching Death and Judgment.

2. Learn not to deſpiſe others; but rather conſider them as Partakers of the ſame Nature and common Salvation with thy ſelf: They were made of the ſame Clay, liable to the ſame or like Infirmities, purchaſed with the ſame Blood, and Heirs of the ſame Glory.

Conſider, the preſent Difference between thee and him is momentary and alterable; and that he that made both thee and him, can quickly turn the Scale when he pleaſes. If *Haman* deſpiſe or oppreſs the poor *Mordecai*, a few Days ſhall change

their Fortune, and *Mordecai* ſhall ride in Purple and Gold, while the proud *Haman* hangs in Deriſion.

3. As to Eſtate, Friends, *&c.* look upon all of them as none of thy own, and indeed, as nothing to thy preſent Purpoſe; for thou wert not ſent into the World to make a Buſtle and Noiſe, and juſtle others, or be great thy ſelf, but to be good, and to do good; and by ſo doing, to prepare and qualify thy ſelf for a better World.

4. As to Ornaments, Cloaths, *&c.* make not the Tokens of thy Sin, and the Remembrances of thy Shame, the Inſtruments of Pride. To glory in our Shame, is a perverſe Sort of Folly; but to make uſe of Ornaments to appear handſome, and pleaſe, is to invite Temptation, and to corrupt both our ſelves, and others too.

Diſtinctions of Apparel are neceſſary and uſeful; but in all the World, there is not a greater Fool than he or ſhe that value themſelves according to their Dreſs.

5. Beware of being Poor and Proud. Pride is ridiculous and odious in all, but eſpecially ſo in the Poor; not only as it deprives him of one of the greateſt Ornaments in the World, which is Humility, and which his low Condition does prompt him to, but as it is a Means to increaſe his Poverty by diſobliging both God and Man, who can only mend his Fortune; whereas the Poor in Spirit ſhall be filled, and the truly Humble always meet with Compaſſion and Aſſiſtance both from God and Man. *He that humbleth himſelf ſhall be exalted.*

6. Beware, above all Things, of Spiritual Pride. *Seeſt thou a Man that is wiſe in his own Conceit? There is more Hope of a Fool than of him.* Hypocriſy is double Iniquity; and there are very few, if any, that

that pretend to more Wiſdom and Piety than others, but are rank Hypocrites. This Engine of Satan leads to many dreadful Miſtakes: 1. It makes People deſpiſe others, even their Betters in all Regards. 2. It makes them neglect many Parts of their Duty, eſpecially the ordinary Means of Salvation. 3. It lifts them up to deſpiſe even the Church of Chriſt. 4. It delivers them to ſtrong Deluſions, new Lights and Inſpirations, and hath occaſion'd moſt blaſphemous Hereſies, to the Diſhonour of Religion, and the Ruin of themſelves. Wherefore let us not think too highly of our ſelves, but ſoberly; and let us be cloathed with Humility.

CHAP. XXXVII.

A Prayer.

O Almighty God, who haſt made, and doſt govern, all Things in Heaven and Earth, I proſtrate my Soul and Body before thee, in Adoration of thy infinite Power, and Acknowledgment of my own Weakneſs. Lord, I am a Worm, a Bubble, a Shaddow, a Dream of a Shaddow; and in a deep Humility, I beſeech thee to give me a juſt Senſe of my own Unworthineſs, and to make me truly to know my ſelf. O! beat down the Pride, and ſoften the Hardneſs of my ſtout Heart, that it may be truly humble and contrite, and a fit Sacrifice to thee. Make me to walk humbly before thee, and in the Sight of all Men, eſteeming others better than my ſelf, and let me be cloath'd with Humility. O! let not any Thing in this World make me vainly think my

ſelf the better for't: Let neither Goods, nor Strength, nor Beauty, nor Parts, puff me up; but teach me in all Things to acknowledge thy Goodneſs in the Gift of them; for all that I am, or have, is owing to thee, and to thee be all the Praiſe. O my Lord, let me be truly humbled before thee, that thou mayſt exalt me in due Time here truly to ſerve, and hereafter to praiſe thee for ever, through Jeſus Chriſt our Lord. *Amen.*

CHAP. XXXVIII.

Of Patience.

IN all our Afflictions, whether Loſs of Health, Friends, Goods, or Good Name, whatever they are, we are to follow the Apoſtle's Advice, *to be patient in all Things*, and to let Patience have her perfect Work. As conſidering,

1. It is for the Trial of our Faith, or to give us an Inſtance of God's Power and Juſtice in puniſhing, or of his Love in our Support and Deliverance, to afford us an Opportunity of improving our Virtue; that ſo we may come the brighter and purer out of the Furnace of Affliction, and receive at laſt the brighter Reward.

2. As conſidering that we deſerve not only that we ſuffer, but much worſe: Wherefore then doth the living Man complain? A Man for the Puniſhment of his Sin, eſpecially ſo ſmall a Puniſhment; ſmall, I ſay, let it be what it will, ſince he deſerves Hell.

That thou mayſt poſſeſs thy Soul in Patience, conſider farther:

1. God's

1. God's Authority: Thou art his Creature, his Veſſel, and he may do what he will with thee.

2. His Juſtice: Thou art a Sinner, a Rebel, and if he gently corrects when he might juſtly puniſh thee to all Eternity, ought'ſt thou not to be patient at leaſt?

3. His Wiſdom: Whatever thou doſt ſuffer is not by Chance, but is moſt wiſely ſo ordered, as ſuitable to thy Sin, and thy Nature, and the Ends that he intends by thy Affliction.

4. His Goodneſs: There is no Cruelty in God, neither doth he willingly grieve the Children of Men; but intends their Amendment and Eſcape. Therefore the Evils that thou doſt now ſuffer, are in true Senſe to be number'd among the greateſt Bleſſings of thy Life: And if thou canſt be patient, and entirely ſubmit to the Will of God, that bleſſed Will ſhall make all Things, even thy greateſt Afflictions, work together for thy Good; and thou ſhalt eternally praiſe God in another World, that thou hadſt not thy own Will in this, but that God hath ſaved thee his own Way, and hath made even thy Sufferings a Part of thy Happineſs. It was dreadful News that old *Ely* heard; yet all that he reply'd was, *It is the Lord; let him do what ſeemeth him good.* Remember what *Job* anſwered to his impatient Wife; *Shall we receive Good at the Hands of God, and ſhall we not receive Evil? The Lord gave, and the Lord hath taken away: Bleſſed be the Name of the Lord.*

A Prayer.

O Thou moſt holy, juſt, and merciful God, I moſt humbly acknowledge thy Juſtice, and even Goodneſs, in all the Evils that are come upon me. O Lord, I deſerve much worſe, and it is, I confeſs, of thy meer Mercy alone that I am not conſum'd. Whatever thou doſt lay upon me, O God, grant me perfect Patience, and a total Reſignation to thy Will. O! give me thy Grace, that I may turn and improve every Thing to my Spiritual Welfare, and future Advantage. O thou Captain of my Salvation, who haſt led the Way, enable me to follow thy bleſſed Steps, that Patience may have her perfect Work in me; and that I ſuffering with thee, may alſo, O my Jeſus, reign with thee for ever. *Amen.*

CHAP. XXXIX.

Of Thankfulneſs.

UNthankfulneſs is one of the moſt ſordid Sins in the World: 'Tis a Sign not only of very ill Nature, but of little Underſtanding; for it diſpirits Charity, and renders a Man poor and hated.

And here, by the Way, give me Leave to tell you, that one great Reaſon why the Poor are not more kindly us'd by the Rich, is, becauſe they do not endeavour to deſerve it. The Poor too often

often by Pride, Crossness, and Ingratitude, affront those from whom they expect Help, which is a very odd Way to obtain it, and next to Impossibility: Whereas, if they behaved themselves humbly and thankfully, they would be more regarded, and better relieved. But this by the By; for what I chiefly intend, is our Gratitude to God.

From Almighty Love and Bounty we receive all we have; to him therefore should we return our constant and serious Acknowledgments of Praise.

And this is to be expressed,

1. In all our solemn publick and private Addresses to God. We are not only to pray for what we want, but to praise God for what we have, both for publick and particular Blessings, and those both spiritual and temporal.

2. In Charity to the Poor, suitable to our Ability, and proportionate to the Blessings we receive.

3. In a religious and useful Life; as not abusing the Blessings we enjoy, but rather still to grow better the more we receive. As God's Laws command, and his Judgments force; so his Mercies perswade, endear and oblige us to be good, and to live to him always, by whom we always live.

A Prayer.

O Infinite Love! O thou eternal Fountain of Goodness! from thee we receive Life and Health, Peace and Plenty, and all Things; to

thee therefore be all the Praiſe. Lord, I am unworthy the leaſt of thy Favours; O! make me truly ſenſible of, and heartily thankful to thee for all thy Mercies, and grant that for the Time to come I may not only ſpeak, but live to thy Glory. O God, in a deep and true Senſe of my own Unworthineſs, and of thy manifold and great Mercies, I dedicate the Remainder of my Life to thee, and to thy Service; and do thou enable me, O Lord, to be in all Things truly thankful to thee, freely charitable to all others, and always ſober and prudent in the Enjoyment of thoſe Bleſſings that thou beſtoweſt on me, in and through the Merits of Jeſus Chriſt my Saviour. *Amen.*

CHAP. XL.

Of Temperance.

DIſcretion and Moderation in the Uſe of the Creatures is a Virtue of ineſtimable Value: It gives Health to the Body, Increaſe to the Purſe, and Strength to the Soul.

Intemperance is, or may be at leaſt, the Occaſion of the Breach of all the Commands of God; for he that neither knows nor cares what he is doing, lies open to all Temptations, without the Poſſibility of any Defence. All Exceſs is a Contradiction to, and Deſtruction of, humane Reaſon for the Time it laſts, and renders a Man a Beaſt. *Wine is a Mocker, and ſtrong Drink is raging, and a Man that is deceived thereby is not wiſe.*

It is, in Truth, a very ſtrange Opinion that has unhappily obtain'd Credit among ſome People; which is, that they never think themſelves or their

their Friends welcome, unleſs they are drunk: And more eſpecially, if the Times of being ſo are fairly conſider'd, which are chiefly Holidays, Birth-Days, or at the Baptiſm of Children; at all which Times 'tis moſt certainly a double Sin, and adds Profaneneſs to Exceſs.

From this Sin alſo another Sort of Profaneneſs uſually proceeds, that is, Curſing and Swearing. A Sin of ſo black a Guilt, that none but he that hath loſt his Reaſon, one would think, could be guilty of. 'Tis too much practis'd, I confeſs, by others, and at other Times; but chiefly, and with the boldeſt Height, when Men are inflam'd with Drink, which is the Reaſon that I mention it in this Place.

This is a Sin without a Temptation, or a Reward; and yet of ſo high a Nature, that it will require a more than ordinary Repentance, or greater Puniſhment, than others of meer Infirmity.

A Sot is a wretched, ridiculous, loathſome Creature; but a Blaſphemer is a Kind of Devil in Fleſh and Blood, that takes Delight in diſhonouring God, and wiſhing Evil to others, though he knows there is nothing but Hell to be got by it.

That ye may avoid both theſe Sins,

1. Remember that God gave you Bodies to ſerve him, and Tongues to ſpeak his Praiſe, and benefit others withal. Ye were deſign'd to another and a better Purpoſe; that is, by ſerving God, and doing Good, to fit and qualify your ſelves for Heaven. Do but mind that ſeriouſly, and ye will never run riot, and give up your ſelves to ſuch wild Diſorders, as deſtroy both Body and Soul.

2. Avoid Evil Company: The Plague is not ſo infectious or mortal as theſe Sins are. *Evil Communications corrupt good Manners.* If ye would not be burnt, ye muſt run away from the Fire; not run into it, and think to eſcape. It is impoſſible to be ſafe in ſuch Company; therefore if ye would be innocent, go, run, fly, from them.

A Prayer.

O My God! who haſt given me a Soul and a Body, that I ſhould ſerve and Praiſe thee; forgive, I beſeech thee, the Frailties and Infirmities of me thy unworthy Servant, and give me ſuch Strength of Reaſon, and ſuch a Meaſure of thy Grace, as may enable me to live like a Man, and a Chriſtian. Lord, make me temperate in all Things, reſtrain my Appetites, curb my Paſſions, moderate my Deſires, and grant me the Grace of Sobriety and Diſcretion, that I may never prophane thy Name, nor curſe my Neighbour, nor injure my ſelf, nor abuſe thy Creatures: But, O God, ſo ſanctifie thy Bleſſing to me, that I may thankfully receive, and prudently uſe them to thy Honour, and my own and other's Good. Grant this, O Lord, for Jeſus Chriſt his Sake. *Amen.*

CHAP.

CHAP. XLI.

Of Chaſtity.

IN this corrupted Age there are ſome Sins grown ſo common, familiar, and withal modiſh, that they are ſcarcely reputed Sins; and among that Number, Whoredom is one: However, I muſt deſire you to abſtain even from this, though too common Offence, in all its Branches, ſuch as Inceſt, Adultery, Fornication, Uncleanneſs, *&c.* and that, among many others, for theſe Reaſons:

1. Becauſe it is a Sin againſt Reaſon, and proceeds from the Corruption of Nature. God has ordain'd Matrimony to anſwer our natural Deſires; and we are to quench our Thirſt at our own Ciſtern. Beſides, whoever tranſgreſſes in this Kind, ſtands condemn'd by himſelf. It muſt be ſome Body's Wife, or Daughter, or Siſter, that is debauch'd, and expos'd to Sin and Shame. Now no Man living would be ſerv'd ſo himſelf; why therefore doſt thou that to another, who have as much Right to his Reputation as thou haſt?

2. It is a Sin againſt the Law of Man, and alſo the poſitive Law of God, and therefore it incurs Damnation; for among the black Liſt of the Damned ye will find Adulterers, Fornicators.

3. It is a Sin againſt our Intereſt, (which is perhaps of great Weight with ſome that are not much affected with the other) even our preſent Welfare. *Solomon*, who had full Experience of this, ſays, *That it cloaths a Man with Rags, and brings him to a Morſel of Bread.* Beſides, it's often attended

with Shame, Diſeaſes, Quarrels, Revenge, and Death.

To remedy this Concupiſcence, conſider,

1. That thy Body was made to be an eternal Companion of thy Soul; and as both were made for God's Service, ſo though thy Body ſhall die, yet ſhall it riſe again (even in the ſame Condition that it lay down in the Grave) to be accountable with the Soul for what they have done: Do thou therefore carry thy Body thither clean and unpolluted, otherwiſe it will ariſe a ſorry, deform'd, odious Spectacle to God, Angels, and Men.

2. Conſider the ſpotleſs Jeſus, thy immaculate Redeemer; and bluſh and ſhame thy ſelf into better Manners. Shall a Member of Chriſt be a Proſtitute to Luſt? And doſt thou make thy Body, which was built for a Temple of the Holy Ghoſt, a Neſt of Devils? Conſider, the precious Blood of Chriſt was ſhed to redeem thee from all Iniquity, and doſt thou wallow in Filth and Uncleanneſs? *Without Holineſs ſhall no Man ſee the Lord.* The Angels themſelves are not clean in his Sight, and what muſt thou expect? What, alas! canſt thou hope for? Cleanſe your ſelves therefore from all Filthineſs of Fleſh and Spirit, and when you are aſſaulted with Temptations of this Kind, pray as followeth.

A Prayer.

O Thou God of Purity! to whom nothing common or unclean can approach, forgive, I moſt humbly beſeech thee, all my wandring Thoughts, immodeſt Words, wanton Looks, and filthy Actions paſt,

paſt, and cleanſe my Soul and my Body from all their Pollutions. O my immaculate Jeſus! waſh me throughly in thy Blood, and I ſhall be clean. O! give me thy preventing and aſſiſting Grace, that I may truly and fully mortify all my Luſts, and preſerve my Body in Sanctification and Honour. O my Jeſus! thou didſt caſt out of *Mary Magdalen* ſeven Devils, and receive her to Mercy. O! hear and cleanſe, O! pity and ſave me alſo, who am truly penitent, and fully reſolved to dedicate my Soul and Body for the future to thy Service, and thy Praiſe. O Bleſſed Lord! hear me, and grant that I may live in Purity, die in Peace, reſt in Hope, and riſe up to Glory, through the Merits and for the Sake of Jeſus Chriſt my only Saviour. *Amen.*

CHAP. XLII.

Of Content.

CONtent is an Admirable Virtue, that ſweetens every Condition of Life, and renders a Man's preſent Caſe, let it be what it will, beſt for him. 'Tis true *Manna*, it pleaſes every Palate, and ſo adjuſts our Portion, that he that gathereth much hath nothing over, and he that gathereth little hath no lack. The Way to obtain it is,

1. To have a right Notion of God, and his Providence. The Almighty Parent provides for us all, and deals his Portions out in ſuch Manner as he knows is moſt convenient for the preſent and future Good of all. Be thou aſſured therefore, that infinite Wiſdom knows what it does; and that Al-

mighty Love will so bring Things to pass, that what thou hast is best for thee, or shall be so as soon as thou dost deserve it.

2. To have a right Notion of this World. This is no resting Place; but God design'd thee to live eternally in another State of Life after this. Now to be everlastingly craving after these Things here, which after a little Time thou must be for ever without, is at least Nonsense. Therefore look upon thy self as a Sojourner or Traveller here below; and then thou wilt be content with any Thing upon the Road, so thou mayst arrive safely at Heaven at last.

3. Live well; for there can be no true, no lasting Peace to the Wicked. Content cannot dwell in that Breast that is vexed with restless Appetites, and false Enjoyments.

If thou wouldst have true Satisfaction, either without from the World, or within thy own Breast, thou must continually serve God, and be doing Good: And from hence will proceed such a Peace of Conscience, and Divine Comfort, as will make thee disdain this silly World, and give thee Footing in Heaven; and then thou wilt not much care what thy present Condition is.

4. Remember and use the Prayer of *Agur*. In all thy Approaches to God, submit to his Will, and pray to him for Food convenient for thee, and that he would give thee Grace of Content and Satisfaction along with it; and then wilt thou be enabled with St. *Paul*, to be content in whatever Estate thou art.

Let this great Truth sink down deep into thy Soul, *That all Things work together for good to them that love and serve God*: And then if thou dost so, thou wilt not only be well pleased with thy Lot, but

but wilt alſo rejoice, becauſe thou canſt never fail of that which is beſt for thee. If thou waſt thy own Carver, thou wouldſt be very apt to miſcarry; either thou wouldſt deſire improper Things, or wouldſt not be able to come at them: But ſince thou art God's Care, thou canſt never do amiſs; for as he knows beſt, ſo he hath all Things in his Power; and if thou art good thy ſelf, thou mayſt be infallibly ſure of what is beſt for thee.

A Prayer.

O Thou All-wiſe, Almighty, and moſt Merciful Preſerver of Men! who haſt made all Men, and knoweſt all Things, and loveſt all thy Creatures, I humbly acknowledge thy undeſerved Bounty to me. Lord, I have more and better than I deſerve; O! give me Grace to uſe it wiſely and thankfully. O God, in all Things I humbly reſign my Will to thine; and becauſe I cannot know what is fit for me, be thou pleas'd to grant me ſuch a Quantity of worldly Goods as is moſt convenient; and whatever it be, grant me, O Lord, along with it a contented Mind and Spirit. O thou Hope of Glory! diſpoſſeſs my Heart of this World, and fill it with the Love of thee, and the Hopes of Heaven, that whatever my preſent Lot is, I may be a Partaker of thy Glory hereafter. *Amen.*

CHAP.

CHAP. XLIII.

Of Charity.

LOVE is the moſt comprehenſive Word in the World: It implies our Duty to God, to our ſelves, and to Mankind. What I here intend, is that Part of it that relates to our Inferiors, commonly call'd *Charity*.

This in general is,

1. To inſtruct the Ignorant, reprove the Vicious, encourage the Willing and Weak; to do Good to the Souls of our Children, Servants, and all that want our ſpiritual Aſſiſtance.

2. To ſpeak well of all, at leaſt not to ſpeak Evil, but to hide the Infirmities of others, and to pity and pray for them.

3. To feed the Hungry, cloath the Naked, and ſupply the Wants of thoſe that are in Neceſſity, Danger, Sickneſs, or any other Adverſity.

4. This is to be extended to all, eſpecially to thoſe that moſt deſerve, or moſt want our Aſſiſtance. The Apoſtle ſays, *We are to do Good to all Men, eſpecially to thoſe that are of the Houſhold of Faith.* All Mankind is the Object of our Charity; ſo that we can never want proper Occaſions for it. The Poor may be charitable many Ways to each other, nay, they may even be charitable to the Rich; as to ſpeak well of, to be thankful to, and pray for, their Benefactors: So that Charity is a Duty from all, and to all Men.

A Prayer.

O Thou great God of Love! who haſt taught us, that all our Doings without Charity are nothing worth, pour into all our Hearts that moſt excellent Gift of Charity, that we may truly love one another, not in Word, or in Shew only, but in Deed, and in Truth. O thou Prince of Peace! who, in abundant Love to us all, haſt ſuffered Death to reconcile us to God, and to one another; endue our Souls with Humility, Peace, Charity, Meekneſs, Patience, and mutual Forbearance, that we may love thee above all Things, and our ſelves truly, and others as our ſelves; and that we may no longer live, but thy Example may live in us. O! grant that we may be all ſo perfectly united to thee, and to one another, in one holy Bond of Love and Peace here upon Earth, that we may dwell with thee, and ſing together the Praiſes and Triumphs of Almighty Love for ever. *Amen.*

CHAP. XLIV.

Of Conſcience.

THere being many Miſtakes about this Matter, and ſuch as are of dangerous Conſequence, I therefore deſire you to conſider,

1. That Conſcience is not Cuſtom, Humour, Prejudice, Opinion, or Intereſt. If therefore upon a ſtrict Examination of your own Heart you find any

any of theſe, call it not Conſcience; but give it its right Name, and do thy ſelf Juſtice.

2. Conſider, that true Conſcience is the Knowledge of Good and Evil; a Supremacy in the Soul that God hath erected there to be his Deputy or Vicegerent, to judge and determine of whatever we think, ſay, or do, according to his Law.

3. Where God is ſilent, and his Word neither commands, nor forbids, there the Law of Man takes Place, and hath Authority in all Matters indifferent; which Laws or Ordinances of Man God hath commanded thee to ſubmit to, and that even for Conſcience Sake, and upon Penalty of Damnation.

From hence I infer;

1. That the Law is to be the Rule of our Conſcience, and conſequently the Rule of our Actions; ſo far forth, and no farther than the Law directs. Therefore,

2. Whatever God commands or forbids, Conſcience ſays the ſame, and thou muſt obey it.

3. Where God neither commands nor forbids, thou art at Liberty, unleſs the Law of Man interpoſeth; and if it doth, thou art bound in Conſcience to obey that Law of Man, becauſe the Magiſtrate hath a lawful Authority from God to command or forbid Things indifferent in their own Nature, and God hath plainly and poſitively commanded thee to obey ſuch Laws. As for Inſtance:

Chriſt commands thee to receive the Lord's Supper; but gives no farther Order as to the Manner.

Now becauſe every Thing muſt be done in ſome Manner or other, and in all publick Actions publick Order muſt be obſerv'd to avoid Confuſion; therefore,

therefore, and for the Sake of Peace, Decency, Union, and Edification, which are the general Rules for such Ordinances, the Law appoints thee to receive it upon thy Knees. Thou art therefore bound in Conscience so to receive it; and so in all other Cases where God is silent, or says nothing to the contrary.

4. Nevertheless, if thou art scrupulous and fearful of committing Sin, thou ought'st to get as much Satisfaction as thou canst; and if thou art not superstitious and over-nice, the Consideration of these Two Things following will satisfy and settle thy Mind.

1. Expect not a Command in Scripture for every Thing thou dost, or is required of thee: It is impossible to find there such Directions.

God hath been pleas'd to set down the exact Rule of Faith, so that thou mayst not add to, or diminish from it; but as to Action, that is, the Manners and Modes of Worship fit for all Persons, Places, and Times, and Circumstances, this would fill such a Volume as St. *John* speaks of, and be useless, for a Man could not hope to live half long enough to read it. In short, God in his Word hath set down the Generals; but as to the particular Manner, that being alterable as Times alter, and different as Persons and Places differ in Customs and Laws, such therefore were left to be order'd and appointed by the Christian Magistrate, according to the Gospel Rules above mention'd.

2. What is so appointed by the Christian Magistrate, is to be without Scruple obey'd: If nothing contrary to God's Word be enjoin'd, Conscience hath nothing to do, and cannot deny it; it must be Custom, or Humour, or Prejudice, or Fancy, or Interest; for the Magistrate hath a lawful Power, and God com-

commands thee to obey him, and thy Conſcience, if rightly inform'd, muſt ſay the ſame. The ſame Conſcience that tells thee, thou art not to obey a Command contrary to God's, binds thee to obey a Command that is not contrary to God.

5. This Authority extends to thoſe that by Nature or Contract have any lawful Power over thee in Matters indifferent, becauſe God hath inveſted them with that Power, and commanded thy Obedience. As for Inſtance:

If thy Parents, or thy Maſter, *&c.* commands or forbids thee any Thing that is not in its own Nature ſinful, or by any poſitive Law of God made ſo, thou art bound in Conſcience to obey that Command; for thou art not a proper Judge of the Expediency of the Thing requir'd, but of the Lawfulneſs of it, and lawful it is if God hath not forbidden it.

6. From all this, we come to know what Chriſtian Liberty is. It is not a wild Eſtate, to go where and do what we will; not an Exemption from Chriſtian Ordinances; that is Libertiniſm or Licentiouſneſs, and would ſoon deſtroy all Order or Government; but a regular Obedience to juſt Laws.

Our Civil Liberty is a Freedom from Oppreſſion and Violence, and the peaceable Enjoyment of all our lawful Rights, as long as we live in Obedience to the Law our ſelves, and ſuffering but legal Puniſhments if we do not.

And as to our Chriſtian Liberty promis'd and given by the Goſpel, (though it hath been unhappily miſunderſtood, and made to ſerve the Ends of Faction and Diviſion, yet) it is (if humbly and cloſely look'd into) intended to mean either,

1. As

1. As a Freedom from *Jewiſh* Ordinances: Or,
2. From Heatheniſh Cuſtoms: Or,
3. From Things indifferent, before any poſitive Law of the Church had commanded or forbid them: Or,
4. A Freedom from the Dominion and Guilt of Sin, upon our Faith and Repentance, by the Merits and Obedience of Chriſt. And thus, if Chriſt ſhall make ye free, then ye are free indeed.

A Prayer.

O Lord! give me, I beſeech thee, a truly tender Heart, willing to be inform'd, and ready to obey, and yet ſteady and fix'd to thy Truth. O! grant that I may not ſcruple what I ought to do, nor comply with any Thing that I ought not to do. To this End, O God, open my Eyes, and enlighten my Underſtanding, that I may have a right Judgment in all Things, and follow the true Dictates of a rightly inform'd Conſcience. Deliver me, O Lord, from Pride, Prejudice, Superſtition, and Contempt of thy Word and of my Superiors, that I may both live in Innocence, and die in Peace, for Jeſus Chriſt his Sake. *Amen.*

CHAP. XLV.

Of Pariſh Offices.

AMong many others, there are chiefly Three Inſtances wherein many People ſin greatly in this Kind; and yet by Cuſtom, or I know not well

well what Means, they perſwade themſelves that they do not amiſs.

I ſhould not concern my ſelf with theſe, but that I would not have you ignorant of any Part of your Duty; and you ſeldom meet with Directions either in Books, or from the Pulpit, in theſe Cafes, and yet they appear to me not to be neglected.

It is generally thought (if People think upon what they do) that it's no Sin to cheat the King, or the Miniſter, or in Pariſh Offices.

As to the Two former, it is poſitively ſaid in Scripture to be Profaneneſs and Sacrilege added to Theft; and not only to rob Man, but God.

And as to the laſt, it is downright Knavery and Injuſtice; unleſs it is a leſs Sin to cheat many, than one. Beſides, as to Pariſh and Publick Concerns, the People are moſtly ſworn, and take a ſolemn Oath to perform faithfully their reſpective Offices: This ſo ſacred an Obligation is not (I doubt) ſo often and ſeriouſly conſider'd as it ought; but what the Prophet ſaid of *Iſrael* becomes too true of us; *The Land mourneth becauſe of Oaths.*

In Relation to theſe Things, I beg you to conſider;

1. That ye give to all their juſt and full Dues, *Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour*, is due; for they are the Miniſters of God to thee for Good, and God will revenge this double Offence, whereby thou doſt not only injure another, but affront God alſo in an eſpecial Manner.

2. Conſider the Nature, and Value, and Conſequence, of an Oath: It is to call God himſelf to

to be a Witneſs, and invoke God ſo to deal with thee as thou doſt perform what thou doſt promiſe.

Wilt thou be willing to make thy Judge a Witneſs againſt thee? Or doſt thou imagine that God doth not know, or will not puniſh? Alas! what Hope or Help canſt thou expect from the Contents of that Book which thou haſt touch'd with falſe Lips? Remember theſe Words often, *So help me God, and the Contents of this Book.* Thy Salvation from thy own Mouth depends on the Performance of what thou doſt promiſe.

Remember the Words of eternal Juſtice, *Do as thou wouldſt be done to.* Write theſe upon thy Heart, think upon them daily, and aſſure thy ſelf that whatever is not exactly according to this Rule is Sin, and muſt come to Repentance, or ſomething worſe.

Happy is he that condemneth not himſelf in thoſe Things that he alloweth.

A Prayer to be us'd at the Entrance into an Office, and often during the Execution of it.

O Thou that knoweſt the Hearts of all Men, and wilt one Day require an exact Account of all our Actions, guide, I beſeech thee, and aſſiſt me with thy Grace, that I may deal juſtly with all Men, and diſcharge faithfully the Truſt that is repos'd in me. O! let neither Fear, nor Favour, nor Prejudice, nor Intereſt, ever prevail with me, to do any Thing that may affront thee, or injure my Neighbour.

Neighbour. O God! give me both Courage and Fidelity in the Execution of my Office, that I may promote the publick Good, and private Peace, and in all Things have the Anſwer of a good Conſcience, for Jeſus Chriſt his Sake. *Amen.*

CHAP. XLVI.

Directions concerning the LORD'S SUPPER.

IT is called the *Lord's Supper*, becauſe it was inſtituted by our Lord Jeſus Chriſt preſently after Supper.

It was ordain'd for the continual Remembrance of the Death of Chriſt. As the Paſchal Lamb or Paſſover was a Memorial of the *Jews* Deliverance out of *Egypt*, and a Type of the greater Deliverance by Chriſt before his Coming; ſo this was ſubſtituted in Room of that, to be a ſacred Memorial of his Death and Paſſion, and by that our Deliverance from Death and Hell ſince his Coming, to be continued till the End of the World.

It was inſtituted, that is, the Bread was broken, and the Wine pour'd out, and both bleſſed and diſtributed by Chriſt himſelf to all the Diſciples, *Judas* himſelf not excepted; and the Command runs in general Terms, *Take and eat, and drink ye all of this.*

By the Words [*This is my Body*], muſt not be underſtood a Carnal, but a Spiritual Preſence. The Bread was not his Body, but the Sign of his Body; as the Cup was not his Blood, but the Wine in the Cup the Sign of his Blood.

Thus

Thus Christ is said in Scripture to be a Vine, a Rock, a Door, *&c.* any of which must not be literally apprehended, but figuratively, or by Way of Representation. On the other Hand, we must not imagine that the Bread and Wine are common Bread and Wine, or bare Signs, after Consecration; for though the Substance remain, yet they are to the penitent Receiver the Sacrament of the very Body and Blood of Christ, who is there really present, not corporally, or bodily, but spiritually, sacramentally, and effectually: So that *the Body and Blood of Christ is verily and indeed taken and received*, under the consecrated Elements of Bread and Wine, *by the Faithful in the Lord's Supper.*

As the Sacrament of the Lord's Supper was intended for a continual Remembrance of the Death of Christ, till he shall come again to judge the World; so was it also design'd as the most sacred Pledge of his Love to us, and to assure us of all the Benefits of that his Death and Passion. 'Tis the Seal of our Pardon, and of God's Grace and Assistance to us; and the Seal of our Bond to him, to believe, and live to him, as he requires, and as we have promis'd.

God engages to give Pardon and Life to the penitent Believer; and the penitent Believer promises a new Life to God: And to ratify and seal this Covenant, or mutual Agreement, the Sacrament of the Lord's Supper is given and taken.

The Apostles and Disciples of Christ, and the primitive Christians, did communicate or receive the Lord's Supper every Lord's Day at least, and so it continued a long Time, till in After-ages it fell to once a Month, and now in this degenerate Age to but Three Times in a Year; not but that we may

receive

receive it oftner, but ſo often we are commanded to do it, whereof *Eaſter* to be one.

It is moſt evident that our Saviour inſtituted this Sacrament, and gave it to his Diſciples lying along, as the Manner of Repaſt was then among the *Jews*, *Romans*, &c. The Paſſover was at firſt commanded to be eaten ſtanding; but when the Cuſtom of Eating lying along upon long narrow Beds or Couches obtain'd, it is plain the *Jews* did then eat their Paſchal Lamb in that Poſture: Neither did our Saviour think fit to alter that Uſage, but obſerved it; and St. *John*'s leaning on our Saviour's Breaſt, cannot be any other Way underſtood.

From hence I infer,

1. That the outward Mode or Manner of Divine Worſhip is alterable, as the Church ſhall direct and appoint.

2. That it is lawful and expedient to comply with the preſent Uſage of the Church.

3. As Standing was a ſignificant Poſture to an *Iſraelite* coming out of *Egypt* in haſt, and lying along as fit and proper to the *Jews* when at Reſt in the Land of Promiſe; ſo is Kneeling altogether as ſuitable to a redeemed Chriſtian; for what can be more natural and agreeable, than that a poor penitent Offender ſhould receive his Pardon from God upon his Knees, in which there is not the leaſt Adoration of the Sign intended, but our whole Addreſs is made to Chriſt in Heaven.

This being neceſſarily premiſ'd,

1. In the firſt Place, I do in the Name of Chriſt exhort and intreat you all to receive the Lord's Supper as often as it is publickly adminiſter'd. I know it cannot be expected that all of every Family

mily ſhould always come; but I know that it might be done much oftner than it is, and as often as poſſibly you can, I poſitively ſay, it is your Duty; the Words of Chriſt commands it, the Love of Chriſt deſerves it, the Church of Chriſt enjoins it, your own Souls want it, nay, they always want it: And therefore, for Jeſus Chriſt his Sake, and for your own Souls Sake, I once more beg and entreat you to be, if poſſible, conſtant Communicants at the Lord's Table. This I dare ſay, if it be conſtantly and duly obſerv'd, it will be the greateſt Help to a holy Life, the greateſt Comfort in all Temptations and Afflictions, the greateſt Preſervative from Error, the greateſt Support upon your Death-Bed, and every Way of greateſt Uſe to your preſent Innocence, and future Happineſs. To which End I adviſe you,

2. For a Week, or more, before the Sacrament, to read the Epiſtles and Goſpels appointed for the Week before *Eaſter*, and that Part of the whole Duty of Man, or this, or ſome other Book upon that Subject; and having form'd in your Mind a right Notion of the infinite Love of God in Chriſt, and that Obligation that lies upon you to do what he requires, then to make uſe of ſuch Directions as you ſhall here or elſewhere find, by Way of Preparation, that ye may by Examination, Confeſſion, Sorrow, Prayer, and Promiſes of Amendment, cleaſe your Hearts, and approach the holy Table with Faith, Repentance, and Charity, and to be made meet Partakers of theſe holy Myſteries.

3. When ye approach the Lord's Table, draw near with a full Aſſurance of Faith in the Merits of Chriſt, and with an affectionate and humble Decency of Mind and Body. Mind the Exhorta-

tion, ſay the Prayers along with the Miniſter in your Heart; repeat the Confeſſion, the Anſwers, and *Amens*, aloud; and when your Turn comes, receive the Seal of your Pardon, the Bleſſed Body and Blood of Chriſt, upon your Knees, with the moſt thankful and lowly Proſtration both of Soul and Body; take it with your right Hand bare and clean, and put into your Mouth without crumbling the Bread, or ſpilling the Wine; then lift up thy reſcued Soul to praiſe thy great Redeemer in Heaven, to magnify and extol the great God of Love, who in abundant Mercy to thy poor Soul hath thus condeſcended to come to thee, and to draw thee to him, that thou might'ſt be his, and live to and with him for ever.

4. After Receiving, retire to ſome convenient Place, and pray as hereafter directed, and ſpend the Remainder of the Day in the Offices of Religion and Charity. Afterwards, often call to mind the Mercies received, and the Promiſes made, ſo that, if poſſible, thou mayſt every Day remember it. To that End, whenever thou eateſt thy ordinary Food, think upon the Bread of Life, and the Cup of Eternity; remember how Chriſt hath fed and feaſted thee, and what thou haſt promis'd him, that ſo thou mayſt continue always in the hallowed State of Repentance.

I have put all theſe Directions together, becauſe they all ought to be laid up in the Mind together, and uſed in their proper Seaſons.

CHAP. XLVII.

Of EXAMINATION.

AS I have ſaid before, ſome Days ought to be ſet apart before the Receival of the Sacrament, as Preparatory to it: And the firſt Thing that is then to be done, is to examine your ſelves by the Rule of God's Commands; to ſearch into the true State of your Condition; to obſerve how ye go forward or backward in your Duty; what old Sins ye have relapſed into, and what new Breaches ye have made, and every Way to conſider the preſent State of your Souls. To this End, I have here ſet down ſome Heads of Examination, which contain, as I conceive, the general Import of the Commandments.

By theſe every one ought to examine his own Conſcience, and upon his Knees earneſtly to beg Pardon of God for every Breach of his Law; as likewiſe to promiſe Amendment, and implore Grace to aſſiſt him in a better Performance of his Duty. And to that End, he may uſe this or ſuch like Prayer.

A Prayer.

O Thou that art the Searcher of all Hearts, who knoweſt our Thoughts long before, and from whom nothing is hid! open my Eyes, and humble my Heart, that I may ſee and bewail all my

Tranſgreſſions. Lord, give me a true Sight, and utter Deteſtation, of all my Infirmities and Pollutions, and make me truly ſenſible of my own Unworthineſs. Strike, O God! ſtrike this ſtony Heart of mine, that it may melt into Tears of true Repentance, and be a truly broken and contrite Heart: And when thou haſt ſmitten it, O Lord, do thou heal and bind it up again, that it may be wholly and entirely thine. O! grant me thy Pardon and thy Peace, and give the Comfort and Aſſiſtance of thy holy Spirit, that I may never, if poſſible, never do amiſs again, but run the Way of thy Commandments, and live in them. From all Blindneſs and Hardneſs of Heart, from all my youthful and ſecret Sins, from the Breach of former Promiſes and Vows, from all my Sins and Iniquities, Good Lord deliver me, for JESUS CHRIST his Sake. *Amen.*

Note, After due and ſtrict Examination upon the Heads of every Commandment, and every particular Breach of it, ſay,

Lord have Mercy upon me; for Jeſus Chriſt his Sake forgive me this Sin, and both incline and aſſiſt my Heart to keep this thy Law.

Heads of Examination.

COMMANDMENT I.

Thou ſhalt have no other Gods but me.

Do I believe that there is a God?
Do I believe there is but one God?

Do

Do I endeavour to know him and his Will?
Do I love God as the Supream Good above all Things?
Do I constantly pray to, and praise him only?
Do I trust only in his Mercy and Providence?
Do I own his Authority, and obey his Laws?
Do I truly repent of my Disobedience?
Do I resign my self entirely to his Will?
Am I truly thankful for all his Mercies?
Am I not apt to distrust God and his Promises?
Do I not love the World, or any Creature, more than God?
Am I not apt to trust to my own Reason, or Wealth, or Strength, or Friends?

Am not I guilty of { Hypocrisy, Indevotion, Heresy, Schism, Apostacy, } { Presumption, Despair, Ingratitude, Pride? }

Lord have Mercy upon me, &c.

COMMANDMENT II.

Thou shalt not make to thy self any graven, &c.

Do I not neglect the Worship of God?

Do I give him all his Honour, and observe all the Parts of his Worship, { Prayer, Praise, Hearing, Reading, } His Word, The Sacraments?

Do I yield a due Reverence to all Places, Persons, and Things holy, and dedicated to God's Worship and Service?
Do I give divine Honour to any Thing besides God?
Do I make Images or Pictures of God? Or do I fall down to them?

Do I prophane the Houſe of God, or any Thing holy?
Do I reſt in the outward Ordinance?
Do I make Religion a Pretence?
Lord have Mercy upon me, &c.

COMMANDMENT III.

Thou ſhalt not take the Name of the Lord, &c.

Have I kept all my Vows and Promiſes to God, eſpecially at my Baptiſm, and the Lord's Supper?
Am I truly penitent for all ſuch Breaches?
Have I always glorified God, and taught others to do ſo?
Have I made any raſh and unlawful Vows or Promiſes to God or Man?
Am I guilty of prophane Jeſting at God or his Word?
Have I caus'd others to do ſo, or ſuffer'd it?
Am I guilty of cuſtomary Swearing or Curſing in my Converſation?
Do I uſe to mention the Name of God without Reverence.
Lord have Mercy upon me, &c.

COMMANDMENT IV.

Remember that thou keep holy the Sabbath, &c.

Do I religiouſly obſerve thoſe Days that God and his Church hath appointed to be kept holy?
Do I attend the publick Prayers always, even when there is no Sermon?
Do I behave my ſelf reverently in God's Houſe?
Do I cauſe my Children and Family to do all this?

Am

Am I guilty of prophane Feasts or Sports on the Lord's Day?
Do I mind the World, so as to neglect God's Service?
Am I idle, or do I unnecessarily travel then?
Lord have Mercy upon me, &c.

COMMANDMENT V.

Honour thy Father, &c.

Do I take Care of my Children and Servants in relation to their Body, Soul, and Estate?
Do I give them a good Example?
Do I intruct the Ignorant, check the Vicious, encourage the Good, and pray for all?
Have I been, and am I obedient and respectful to my Governours, Parents, Teachers, and all my Superiors?
Am I imperious or cruel to my Children, Servants, or Inferiors?
Am I disobedient to my Superiors? *&c.*
Lord have Mercy upon me, &c.

COMMANDMENT VI.

Thou shalt do no Murder.

Do I use all lawful Means to preserve my own Life and Peace?
Do I love my Neighbour as my self, and promote his Welfare in all Respects?
Am I meek and long-suffering to all others?
Am I charitable to the Poor?
Do I run into Danger by Strife, or Revenge, or Labour, or Lust?
Did I ever kill or wound another?

Am I guilty of Abortion of Children?
Have I revil'd, curs'd, wish'd, or done Evil to any?
Lord have Mercy, &c.

COMMANDMENT VII.

Thou ſhalt not commit Adultery.

Have I avoided idle Company, and all the Occaſions of Luſt?
Have I us'd Faſting, Prayer, Reading, &c. to prevent it?
Am I temperate in Meat and Drink?
Have I not defiled my own Bed, or others?
Have I not ſuffer'd my Fancy to wander and luſt after others?
Have I not inflam'd my Deſires by Drink or wanton Sights?
Have I preſerved my Body and Soul in Temperance, Chaſtity, Modeſty, and Purity?
Lord have Mercy, &c.

COMMANDMENT VIII.

Thou ſhalt not ſteal.

Have I been always willing, if able, to pay my Debts?
Have I always made Conſcience my Rule in my Dealings?
Am I diligent in my Calling?
Have I been always willing to lend to the Poor, and help my Neighbours?
Am I guilty of ſtealing or taking any Thing that is not my own?
Have I defrauded or cheated any?

Have

Have I oppreſſed the Poor?
Have I removed the Land-mark, or detained the Labourer's Wages?
Have I us'd deceitful Weights or Meaſures?
Have I been unfaithful in Pariſh Offices, or in any other Truſt?
Have I made uſe of the Ignorance or Neceſſity of others in Buying and Selling?
Am I too ſparing and greedy?
Do I live above my Eſtate, or am profuſe in any Thing?

Lord have Mercy, &c.

COMMANDMENT IX.

Thou ſhalt not bear falſe Witneſs, &c.

Have I a tender Regard to the good Name of others?
Do I judge charitably of all?
Do I avoid as much as I can the Hearing and Relating of private News and Stories?
When call'd, have I always ſpoken the whole plain Truth without Favour or Prejudice?
Did I never privately or openly accuſe others falſly?
Am I not guilty of raſh Cenſure and Evil-ſpeaking?
Have I not diſſembled with or flatter'd others?
Am I not guilty of Lying in common Diſcourſe?
Have I not ſuffer'd Truth to be gainſaid?
Have I never brib'd, or forg'd, or caus'd others to be perjur'd?

Lord have Mercy, &c.

COMMANDMENT X.

Thou ſhalt not covet, &c.

Am I contented with my own Condition?
Have I been careful to ſuppreſs the firſt Motions of unlawful Deſires?
Am I not grieved at others Proſperity?
Do I not covet what they have?
Do I take Pleaſure in paſt Sins?
Do I not love the Things of this World too well?

Lord have Mercy upon me; for Jeſus Chriſt his Sake forgive me this Sin, and both incline and aſſiſt my Heart to keep this thy Law; and write all theſe thy Laws upon my Heart. Amen.

CHAP. XLVII.

HAVING thus ſearch'd every Corner of thy Soul, ſay this

Prayer for Pardon.

BEhold, O God, a miſerable Wretch before thee, a vile, unthankful, rebellious Creature, altogether unworthy of thy Favour; yet, O Gracious, O Merciful God! have Mercy upon me, and forgive me all that is paſt. For thy infinite Mercy in Chriſt Jeſus have Mercy upon me, and forgive me all my Sins. Lord, I am ſorry, from the Bottom of my Soul I am ſorry for all my Tranſgreſſions; O! caſt me not away; O! ſpare me. O thou that canſt alone, ſave me for thy Mercy's Sake: For thy only Son, and my only Saviour Jeſus Chriſt his Sake, have Mercy upon my poor Soul, and blot out all my Offences. O my Bleſſed

Jeſus,

Jeſus, thou cameſt into the World to ſave Sinners; behold here, my Lord, a great, but yet a penitent Sinner. O Jeſus! ſave me: O thou that ſitteſt at the Right Hand of God, intercede for me, and let thy moſt precious Blood make my Peace, and ſeal my Pardon. Lord, I do not diſſemble, or hide, or leſſen, but freely and humbly confeſs my Faults, and am heartily ſorry for them, and in a deep Senſe of my own Unworthineſs, I fall down and proſtrate my Soul and Body before the Throne of thy Mercy to implore thy Pardon. O God, be merciful to me a Sinner! O thou that takeſt away the Sins of the World, forgive me all my Sins, and ſpeak Peace to my afflicted Soul. O Father, Son, and Holy Ghoſt, have Mercy upon me. *Amen.*

Note, *This laſt Prayer, with theſe following, are to be ſaid often during the Time of your Preparation.*

A Prayer for Faith.

O Bleſſed God! I believe that in abundant Mercy to us miſerable Sinners, thou didſt ſend thy only Son Jeſus Chriſt to take our humane Nature upon him; and that he did ſuffer Death upon the Croſs for all our Sins, and make full Satisfaction for all that truly repent and believe. O Jeſus my Saviour! I do from the Bottom of my Heart truly repent, and fully believe all that thou haſt ſaid and done. O! do thou therefore accept of my Repentance, and increaſe, confirm, and eſtabliſh this Faith in me evermore. Strengthen my Soul, O God, in all neceſſary Truths, and grant that I may ſhew my Faith by my Works, and live up to that Purity which I profeſs. Let, O God! let no-

thing ever prevail with me to diſtruſt, or deny, or abuſe thy ſacred Truth, but aſſiſt me with thy continual Help, that I may live as thou doſt command, believe what thou haſt done, and receive what thou haſt promis'd. Lord! I believe; O! help my Unbelief. Lord Jeſus! increaſe my Faith, that I may no longer live, but thou may'ſt live in me; and the Life that I lead in the Fleſh may be by my Faith in thee, my Bleſſed Lord and Saviour. *Amen.*

For Charity.

O My Jeſus! thou God of Love, and Love it ſelf, who, in Compaſſion to my poor Soul among others, cameſt down from Heaven, and haſt done and ſuffer'd infinite Things to reconcile us to God, and to one another. O! teach me to love thee above all Things, and all others as my ſelf. Lord, I wiſh well to all Mankind; I forgive all my Enemies, and deſire Forgiveneſs of all whom I have offended. O! let thy Mercy be magnified in the Forgiveneſs of us all; and forgive me all my Sins, I beſeech thee, as I freely forgive all others. Unite us all, O God, in one holy Band of Peace, and Love, and Truth; or at leaſt, let not any Difference in Opinion make any Breach in our Charity, but make us to love as Brethren, and to remember we are *Chriſtians.*

O! let that ſacred lovely Name charm or ſhame us into mutual Peace and Amity, that we being many, may be one entire Body, and both here maintain, and hereafter enjoy, the Communion of Saints for ever.

O

O my Redeemer! we are now preparing to celebrate the greateſt Inſtance of Love that ever the World did, or can receive. O! do thou purge out the Leaven of Malice and Wickedneſs from all our Hearts, and unite our Souls to thee, and to one another in Love, that we may be worthy here to receive, and hereafter to live with, and praiſe thee for ever. *Amen.*

For Grace.

O Thou that art the Father of Lights, and from whom cometh every good and perfect Gift! aſſiſt me with thy Grace, and ſtrengthen me with thy bleſſed Spirit, that I may perform my Vows and Reſolutions of Amendment now made and repeated to thee. Prevent me, O Lord, in all my Doings with thy moſt gracious Favour, and further me with thy continual Help, that in all my Works begun, continued, and ended in thee, I may glorify thy Holy Name, and finally by thy Mercy obtain everlaſting Life. O Lord, we are unable of our ſelves to help our ſelves, in us there dwelleth no good Thing; but all our Sufficiency is of thee, and both to will and to do is from thee alone: O! be thou therefore my continual Help and Support; guide me with thine Eye, and lead me in the Way that I ſhould go: Inform my Underſtanding, reſtrain my Appetites, govern my Paſſions, direct my Will, and inflame my Affections towards thee. O my God! ſanctify me wholly, and by the Preſence and Aſſiſtance of thy bleſſed Spirit, make me worthy to partake of theſe holy Myſteries, and to receive all the intended Benefits of them. O! ſend the Comforter to heal my broken

broken Heart, and to dwell in my now conſecrated Soul, that it may chaſe away all Evil Thoughts, guard me from the Aſſaults of Satan, aſſiſt me in the better Performance of my Duty, and fill my Soul with Light, and Peace, and Hope of Life everlaſting, through Jeſus Chriſt my Saviour. *Amen.*

CHAP. XLIX.

Meditations before you go to the Sacrament.

LORD, what am I? What have I done? What ſhould I have done? What hath God done for me? And what muſt I now do for my ſelf?

Conſider, O my Soul! ſince thou haſt Time and Ability of Thought: Let us conſider,

1. What I am: A thinking, ſinful, mortal Creature; a Creature made up of a Soul and a Body. My Body I ſee, I feel, is capable of Increaſe and Decay, and therefore I know it is mortal, and may, for ought I can foreſee, die to Morrow. My Soul is a Spirit: I think, I remember, I foreſee, I judge, I chuſe, I love, I long for Eternity; and therefore my Soul is immortal, and can never die.

This Soul, and this Body, hath God united together, that the Soul ſhould govern this Body, and its Senſes by Reaſon; yet this reſty Body of mine loves the Earth too well from whence it came, and my Senſes rebel againſt my Reaſon; ſo that my Body and my Soul are often at Variance, nay, ſometimes my very Soul is drown'd in Senſe, and ſeems to have loſt its Reaſon. How comes this to paſs?

Look

Look up, my Soul, to God who made, and who alone can tell thee. Look in his revealed Will, the Bible; and there thou ſhalt ſee thy firſt Parents eating the forbidden Fruit, and hiding for Fear and Shame among the Trees of the Garden: And ſince they did fall, how canſt thou ſtand? *Who can bring a clean Thing out of an unclean?* In *Adam* we all ſinned and died: By the Sin of our firſt Parents we all loſt the Privileges of our God-like Nature, and the whole Race of Mankind became ſinful, and therefore mortal.

Behold here what thou art; a poor, weak, precarious, ſinful, mortal Creature; a Slave to thy own Neceſſities and Luſts, and a Rebel to thy Maker; and therefore art thou liable to the Curſe and Wrath of God both here and for ever: And that thou may'ſt be fully convinc'd that this is thy preſent miſerable Eſtate, conſider, O my Soul,

2. What thou haſt done, and how thou haſt liv'd. Hath not childiſh Folly and early Miſchief, wanton Vanity and full-grown Impudence, fill'd up all the Spaces of thy Life? What Evil art thou not prone to? Nay, what Sin is there almoſt that thou haſt not committed? How often, alas! hath thy Conſcience rebuked thee? And how perverſely haſt thou acted againſt the Light of thy own Reaſon? And if this yet doth not ſufficiently convince thee, conſider,

3. What thou oughtſt to have done. Look, O my Soul! look into the pure and perfect Law of thy God, and ſee there what he plainly forbids and commands. See there, and bluſh to ſee how vile and baſe, how wicked and odious, thy whole Life have been in regard of what a Juſt, a Holy, a Terible God requires of thee. Nay, ſee how vaſtly

vastly short of Duty even thy best Performances are? And how great Sins even thy Neglects are?

What Command hast thou not broken? What Precept hast thou not despis'd? What good Example hast thou not shunn'd; and what bad one hast thou not followed? What saving Promises, what dreadful Threats, what lovely Perswasions and Entreaties, hast thou not contemn'd and disregarded? And lest this should not yet humble thee enough, O my Soul, consider,

4. What God hath done for thee.

He hath not only given thee Reason, and the Principles of natural Religion, but he hath afforded the full Light of his Word, a plain positive Law, and most holy and divine Precepts, to light and guide thee in the Way to Life; and not only this, but out of his Almighty Love and Mercy, he hath sent his own and only Son from Heaven to live and die, to suffer and to do whatever was necessary, for thy Redemption, and the Redemption of all Mankind. Behold, O my Soul! behold here the infinite and unspeakable Love of God to thee; and behold here with Shame thy own Ingratitude and Baseness to him, in living such a Life as thou hast done. O! what vile and mad Returns hast thou made to so great, so holy, so just, so merciful a God?

Hast thou not Eyes, O my Soul! Canst thou not see? And if thou hast, and they can see; can they not weep too? Weep, O my Soul! weep Fountains, Rivers, Floods of Tears, to bewail thy own past Blindness. O! never was such Love, never was such Sorrow, O my Soul! as thy Redeemer felt for thee; and art thou insensible? Art thou stupid and regardless? Will neither the Fear

of

of Juſtice fright, nor the Offer of Mercy charm thee? Will nothing do? For Shame, O my Soul! for Shame conſider what great Things God hath done for thee; and let that mind thee,

5. Of what thou art now to do for thy ſelf. O! what ſhall I give unto the Lord for all the Benefits that he hath done unto me? O! what ſhould, what can I do, but take the Cup of Salvation, and call upon the Name of the Lord? What, but pay my Vows, and renew them that I have broken, in the Preſence of the Lord's Houſe, ſolemnly in the ſight of God and Man, that I may be aſhamed and afraid to break them any more? Let the Time paſt ſuffice thee, O my Soul, to have walk'd in thy own Ways, and now, after ſo many falſe Steps, at length ſtand faſt in the Lord, and reſolve to live in the holy State of Repentance, and to perſevere in it unto thy Lives End. To which End,

Conſider, O my Soul! thy preſent Condition: Sinful both by Nature and Practice; a great Sinner, and as ſuch I have forfeited my Title to all good Things, and have (O wretched Man that I am!) incurr'd the Wrath of God both now and for ever. Lord, what ſhall I do? O! what ſhall I do to be ſaved? Shall I go on in my wicked Courſe of Life? That's but the Way to be more miſerable at laſt. No, rather to thee, O Lord, do I flee for Succour; for thou alone canſt help me. I proſtrate my Soul, O God, before thee, and repenting in Duſt and Aſhes, I put my full Truſt in thy Mercy, through the Merits of my Jeſus, in whom thou art well pleaſed.

Rouze up my Soul! awake, ariſe out of the Sleep of Sin: Firſt look upon thy ſelf, and ſee how vile and loathſome thy Sins hath made thee, and abhor thy ſelf: Then look upon thy Bleſſed Savi-

our;

our; ſee how the mad *Jews* accuſe and revile him; ſee how the cruel Soldiers ſtrip, and mock, and ſcourge him: See, O! ſee, how they nail and pierce his tender, lovely Body; how they treat him with Vinegar and Gall, and inſult over him to imbitter his Death, and increaſe his Paſſion. Conſider, O my Soul! what dreadful Torments, what inutterable Agonies, he hath ſuffered for thee; and wilt thou do nothing for him? What, nothing for thy ſelf? All that he requires of thee is but to believe in him, to repent of thy Sins, to amend thy Life, to love thy Brethren, to live in Purity, and Peace, and Patience; and all theſe are ſuch eaſy, profitable, and rational Duties, as do of their own Nature invite thee, and will leave thee eternally without Excuſe or Pity, if thou ſhould'ſt refuſe them.

Neither is this all, my Soul! this thy Bleſſed Jeſus did all this, not only to ſave thee from Puniſhment, but to procure thy full Pardon, and Peace, and Life eternal, if thou doſt ſo believe, and ſo do as he requires.

He was wounded to make thee whole; he died to give thee Life; he ſuffered on Earth, that thou might'ſt live for ever in Heaven, if thou wilt fit and prepare thy ſelf for it as he commands. And to make all this ſure and infallibly certain to thee, he hath inſtituted the Sacrament of his own Body and Blood, to commemorate his Death and Paſſion, to ſeal thy Pardon, to be the ſacred Pledges of his Love, to be the Means of Grace, and to aſſure thee of Life everlaſting, if thou doſt worthily receive him, and continue ſo doing.

And now, O my Soul! behold and ſee if there was ever Love like unto this Love? O! let this prevail with thee to loath thy ſelf, and hate thy former

mer Ways, to bid the World adieu inſtantly, and to ſcorn all its Luſts and Profits; and with all thy Powers and Faculties, to lift up thy ſelf to praiſe and magnify thy great Redeemer. Believe, O my Soul! repent, love, do, do always his Will. O! let nothing ever betray thee back to ſin; let nothing ever prevail with thee to forget what infinite Love hath done for thee.

Behold, O my Soul! Chriſt hath prepared a Table, a Feaſt, for thee; and as he gave himſelf for thee upon the Croſs, ſo now he offers himſelf to thee in the Sacrament, that thou ſhould'ſt always remember his moſt adorable Love to thee, and expreſs thy Love to him in a worthy Receival of him. O my Soul! taſt and ſee how gracious the Lord is; take, eat of the Bread, and drink of the Wine, that he hath prepared; and do this with a merry Heart, for he now accepteth thy Works. This is the Bread of Life; this is the Cup of Eternity; this is the true *Manna*, that a Man may eat and not die, but live for evermore. All Honour, and Bleſſing, and Glory, and Thankſgiving, be unto him that ſitteth upon the Throne, and to the Lamb for ever.

And now, O my Soul! look up once more, and behold with the Eyes of Faith thy great Redeemer ſitting at the Right Hand of God, interceding with him for the Pardon of thy Sins, and making thy preſent and thy eternal Peace. See, O my Soul! ſee he is preparing a Place for thee too there, that thou might'ſt live with him in his eternal Kingdom of Glory for ever. O my Soul! prepare thy ſelf in the mean Time, nay with all poſſible Speed and Care, that thou may'ſt be fit for that high and holy Place. Receive thy Saviour with a lively Faith,

Faith, with a hearty Repentance, with a perfect Charity, with full Resolutions of Amendment; and live always in this hallowed State, with daily Increase and Improvement in all Goodness unto thy Life's End, and then thou shalt receive a Crown of Life. Praise thou the Lord, O my Soul, Praise the Lord. *Amen.*

A Prayer before the Sacrament.

O Most Gracious and Merciful Lord God! I come unto thee in the Multitude of thy Mercies, and fall down before thee with all Humility both of Soul and Body, to acknowledge and bewail my manifold and great Sins. O Lord! I do from the Bottom of my Heart repent of them all, and with all the Powers of my Soul do now most solemnly promise to live better for the future, and to dedicate the remaining Part of my Life to thy Service and Praise. O God! I most humbly beseech thee, for Jesus Christ his Sake, to forgive me all that is past, and to grant me the Assistance of thy holy Spirit, that I may perform these my Vows, and walk before thee in Righteousness and Holiness all the Days of my Life. Lord, I am not worthy that thou should'st enter under my Roof; yet I beseech thee to accept of this my bounden Duty and Service, and to sanctify me wholly, that I may be a meet Partaker of this thy holy Sacrament, that so Christ may dwell in me; and that I being a living Member of his Body, which is the Church, I may receive all the Benefits of his Death and Passion, and at the End of the World partake of a joyful Resurrection to eternal Life, through the Merits and Me-

Mediation of my Dear and Bleſſed Saviour Jeſus Chriſt, to whom with the Father, and the Holy Ghoſt, be all Honour and Glory, Power and Praiſe, now and for ever. *Amen.*

At your Return home, retire in private, and ſay this Prayer.

I Raiſed be the Lord my God, and bleſſed be his Holy Name, for the great Conſolation. And now, O Lord! thou haſt vouchſafed to come unto me, O! forſake me not; for without thee I can do nothing. Let thy bleſſed Spirit preſerve, guide, comfort, and aſſiſt me always, that I may never forget thy Love, or my own Promiſes; but walk worthy of thy Love, perfecting Holineſs in the Fear of God unto my Life's End. O thou Hope of Glory, my deareſt Jeſus! be thou now form'd, and remain in my Heart, that I may no longer live, but thou may'ſt live in me; and that the Life that I now lead in the Fleſh may be by my Faith in thee, who haſt ſo loved me as not only to give thy ſelf for me, but to me alſo. Therefore, O my Bleſſed Saviour! I give my ſelf to thee in Return: I here dedicate my Soul and Body, all that I am and have, to thy Service, moſt earneſtly beſeeching thee to accept of me, and to take me under the Protection and Guidance of thy holy Spirit, that I may not relapſe into my former Sins, nor allow my ſelf in any other; but that I may increaſe and abound in every good Word and Work, and finally by thy Mercy obtain everlaſting Life. Neither pray I for my ſelf alone, but extend my Cha-

rity (as in Duty bound) to all, eſpecially to all thoſe that thou haſt this Day feaſted at thy Table. O! let thy Mercy be magnified in the Forgiveneſs of us all, and the Aſſiſtance of thy Grace be afforded to us all, that we, with all thy Saints, may for ever praiſe thy Holy Name in thy eternal Kingdom of Heaven: For thou only art holy; thou only art the Lord; thou only, O Chriſt! with the Holy Ghoſt, art moſt high in the Glory of God the Father. Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name, evermore praiſing thee, and ſaying, Holy, Holy, Holy, Lord God of Hoſts, Heaven and Earth are full of the Majeſty of thy Glory: Glory be to thee, O Lord, moſt high.

CHAP. L.

Directions. Concerning your Behaviour after the Sacrament; to be read the Week following, and often at other Times.

1. CALL to Mind often what you have done and promis'd, and never forget either the Honour you have received, or the Engagements you have enter'd into.

Let your daily Food put you daily in Mind of the Bread of Life, and be truly thankful to God for both.

Remember that *Solomon* ſaith, *God hath no Pleaſure in Fools: When thou voweſt a Vow therefore to God, defer not to pay it, but be as good as thy Word*

to

to God and Man, and conſtantly perform what thou haſt promis'd to both.

2. To that End, be ſure carefully to obſerve thoſe Frailties and Vices that thou art moſt naturally inclin'd to. Take a particular Care to avoid thoſe Sins that do ſo eaſily beſet you, and then the Conqueſt of the other will be render'd more eaſy. To this Purpoſe call up all your Reaſon, and do what a prudent Man would in Caſes of Danger. He that is afraid of the Plague, will not go to the infected Place: Avoid therefore the likely Places, Company, and Occaſions of Sin, and poſſibly thou may'ſt eſcape. To this add thy daily earneſt Prayer, and call in the divine Aſſiſtance, that God may enable thee to do what thou canſt not do of thy ſelf.

3. Remember that Repentance is a Change of Mind for the better. It is not a ſhort Fit of Devotion, when we are at Leiſure, or in Humour, or perhaps in Fear; but a ſteady, regular, conſtant Duty that muſt run through our whole Lives. 'Tis a continued Habit of Mortification, and a perpetual Improvement in all Goodneſs to our Lives End. This holy State of Penitence ſhould preſerve us in a continual Care and Fear not to offend, and in a conſtant Diſpoſition and Readineſs to make a publick Profeſſion of it as often as the Sacrament of the Lord's Supper is celebrated.

4. As often as you have a poſſible Opportunity, be ſure to renew your Repentance at the Communion; the frequent Receival of it will keep Religion alive and warm in your Heart, and preſerve in your Mind a continual Remembrance of what Chriſt hath done for you, and of what you have promiſed him to do your ſelf. It will be of

vast and incredible Use and Benefit to you throughout all your Life, and be the greatest Comfort to you at the Hour of Death. If you thus live in the holy Estate of Repentance, no Danger, or Sickness, no not Death it self, can surprize you; for you will have no long frightful Reckoning then to make up, but having your Accounts ready, and Peace within, you will have nothing then almost to do, but to die and go to Heaven.

In Sickness.

WHen any Sickness or bodily Calamity befalls thee, immediately call to Mind that thou art a Sinner, and dost justly deserve that Affliction which thou dost suffer, and in Truth much worse, if God should be extream to mark what thou hast done amiss. Let that Thought make thee humble, and resign'd to the Will of God; nay, let it make thee thankful that thou art alive; for if God were not very merciful to thee, thou hadst been dead long since, and even now instead of a light Affliction, he might have stricken thee with sudden Death; and then, alas! how miserable would thy Condition have been. Let this Thought lead thee on to another; which is, since God is pleased to give thee fair Warning, and to put thee in Mind of Death, do thou improve it to the utmost Advantage. Begin, immediately begin a true and sincere Repentance; call to Mind thy past Vows, and broken Resolutions; repent of them too, and of all thy other Sins that thy own Conscience, duly examin'd, will accuse thee of. Look up to thy much offended Jesus, put thy Trust in his

Merits, and implore the Aſſiſtance of his Grace, that thou may'ſt truly repent and believe, and be forgiven.

Aſſure thy ſelf that God doth afflict, that he might reform thee, and that thou ſhould'ſt turn and live to him; for he delights not in thy Pain, but intends thy Amendment: Therefore let Faith, Repentance, Charity, Humility, Patience, and Reſignation, fully employ thy Thoughts, and poſſeſs thy whole Soul.

If God hath bleſſed thee with worldly Goods and Children, it is proper to have a Will always by thee; that when Sickneſs comes thou, may'ſt have nothing to do with the World, but that all thy Time and Thoughts may be employed about the Concerns of thy Soul, and to ſecure thy eternal Peace. If thou haſt, however, been negligent in making no Will beforehand, preſently ſet about it, that Peace may be ſecured to thy Family, and thy Mind wholly fixed upon thy ſpiritual and eternal Intereſt.

And here I cannot but obſerve, that 'tis the uſual Cuſtom when People think they ſhall die, (and too commonly not before) they ſend to the Miniſter to come and pray once or twice with them, and that's all. Now my Friends, let me deſire you for your own Souls Sake to conſider,

1. God requires the whole Service of your Lives: He not only made us what we are, but he feeds and preſerves us every Moment of our Lives, and therefore he requires and deſerves the full and entire Service of our whole Time. And to this End,

2. That we ſhould remember our Creator in the Days of our Youth, and ſerve God in our early Years;

Years; not only becauſe it is the moſt acceptable, but becauſe it is the only Way to render to God his proper Due, which is our whole Service.

3. Conſider that the Time of Health and Strength is the moſt proper Seaſon to ſerve God. Little can be done in Sickneſs or old Age, when our Senſes are dull, and our Body in Pain, and our Mind perhaps diſturb'd with Guilt or Fear; little Good, I ſay, can then be done; we cannot think, or pray, or do any Thing, with that Chearfulneſs of Spirit, and Vigour of Mind, that God exacts of us.

4. Conſider that we can then be ſcarce fully aſſur'd that our Faith and Repentance is true; it may be but a Fright, or a bare Fear of Death or Hell: Whereas, if we in Health and Strength can renounce the World, and deny our Luſts, and ſerve God regularly, then we ſhall have the Anſwer of a good Conſcience, and be infallibly ſafe.

5. Conſider if thou art truly ſerious, and in earneſt, yet, perhaps, if thou art an old and obſtinate Sinner, God may refuſe thy late Repentance. Why ſhould'ſt thou imagine, ſince God expects the whole Service of thy Life, to put him off with a few frighted Prayers and Tears at laſt? I dare not ſay, that a Death-bed Repentance is never good; but it ought to be timely conſider'd, that by the Terms of the Goſpel God hath not promis'd to accept thee without a holy Life; and though 'tis poſſible, yet 'tis not ſafe, to rely upon it.

6. Therefore inſtantly ſet about that Proviſion thou doſt intend to make for Eternity; for Thouſands and Millions have gone to Hell by depending

pending on to Morrow. Put not off therefore from Day to Day, nor truſt to a late Repentance; but if thou would'ſt die with Comfort and Peace, live well; nay, live always well. Endeavour to grow wiſer and better every Day, that the longer thou doſt live, the better thou may'ſt be; that as thou doſt increaſe in Years, thou may'ſt improve in Goodneſs, and be a perfect Man in Chriſt Jeſus; and then let Sickneſs or Death come when and as they will, Prayer and Patience will conclude thy Life with Joy: Then the Miniſter's Aſſiſtance, eſpecially if call'd in at the Beginning of thy Sickneſs, will be of great Uſe to thee, and enable thee to reſign thy Soul comfortably.

Let theſe Three Things be deeply imprinted on all your Hearts, and often call'd to mind:

1. He that would be happy, muſt be good.

2. He that would be truly good, muſt be good betimes.

3. He that is ſo to the End, ſhall live for ever.

7. Although the Time of Health and Strength is the moſt proper Seaſon for the Service of God in general, yet are there ſome particular Duties more eſpecially requir'd in the Times of Sickneſs and Affliction; for every Circumſtance of Life is to be duly improv'd. Humility, Patience, Charity, Faith, Repentance, Reſignation, *&c.* ſeem very agreeable Exerciſe for the Mind at ſuch Times; and to that End, I have here ſet down ſome few plain Forms of Prayer, to aſſiſt you in this your Time of greateſt Need and Danger, which if us'd with thoſe that the Church hath provided in the Office for the Viſitation of the Sick, will, I hope, do you ſome Service.

A Prayer at the firſt Approach of Sickneſs.

O God, look down from Heaven in Mercy upon me, poor Duſt and Aſhes, that here lies proſtrate before thee. Behold, O Lord, I am a Worm, or what's leſs and worſe, a Sinner, a great, a miſerable Sinner; yet, O God, be merciful to me, and enter not into Judgment, O Lord, but in Mercy correct me. O! let this thy Viſitation bring back my wandring Soul to thee, and make me truly ſenſible of all my paſt Neglects, and of thy moſt compaſſionate Forbearance of me hitherto. O Lord, ſanctify this thy Fatherly Correction to me; grant me a lively Faith, a true Repentance, a perfect Charity, and awaken me to greater Diligence and Fidelity for the future. O Lord, rebuke me not in thine Anger, nor chaſten me in thy heavy Diſpleaſure; but in the Midſt of Wrath remember Mercy, and turn this thy Rod into a Bleſſing. O bleſſed Lord! I praiſe thee for this merciful Warning, this kind Signal of Mortality, which I humbly own I have been too apt to forget, and which I do now moſt thankfully receive. But, O Lord, my Soul is in Trouble, and I am afraid of thy Judgments; yet ſpare me a little, O Lord, ſpare me, and both ſpeak Peace unto my Soul, and reſtore Health to my Body, if it be thy Will; and give me alſo the Aſſiſtance of thy Grace, that I may improve this Sickneſs to all the wiſe and good Purpoſes of Living. Grant this, O Lord, for Jeſus Chriſt his Sake. *Amen.*

A Prayer, if Sickneſs continues.

ALmighty and moſt Merciful Father, look down from thy Throne of Mercy upon me thy unworthy Servant, who am, I confeſs, moſt juſtly puniſh'd for my Sins.

O Lord, if thou wilt be extream to mark what is done amiſs, who may abide it? O! ſuffer not thy whole Diſpleaſure to ariſe, nor throw me away in thy Wrath; but pity, O my Lord, and hear and help me for thy Mercy's Sake. O my God! poſſeſs my Soul with Patience, and the more Affliction thou doſt lay upon me, grant me the greater Meaſure of thy Grace, that I may not ſink under the Weight of thy Hand, either into Impatience, or Deſpair; but ſupport me, O Lord, with thy Strength, that I may be able to bear it. To that End, O Lord, increaſe my Faith, accept of my Repentance, pardon my Sins, and ſpeak Peace to my Soul. Reſtore me, O God, if it be thy Will, to my former Health, and enable me to ſerve thee more faithfully for the Time to come: Or, if thou art pleaſed now to take me hence, O! take me into thy Favour, and have Mercy upon my poor Soul. However it be, I reſign my Will to thine, and am fully reſolv'd to truſt in thy Mercy, beſeeching thee, for the Merits of my bleſſed Saviour Jeſus Chriſt, to pardon me all my Sins, that whether I live or die, I may be thine for ever. *Amen.*

A Prayer for Patience.

O Merciful God! who doſt not willingly grieve the Children of Men, but doſt ſtrike that thou may'ſt reclaim, and doſt correct that thou

may'ſt try the Faith and Patience of thy Servants; grant me, I beſeech thee, ſuch an humble, lowly, obedient, and reſign'd Temper of Mind, that I may take this thy Viſitation patiently, and moſt humbly ſubmit to thy Will in all Things. Lord, lay no more upon me than I am able to bear, or add to my Strength; and with the Affliction give me ſuch a Proportion of Aſſiſtance, that I may be able to bear it, and learn from thence both to acknowledge thy Juſtice, and to amend my Life, and always to reſign my ſelf to thy Appointment. O thou that canſt alone, help me for Jeſus Chriſt his Sake. *Amen.*

For Faith.

O Moſt juſt and holy Lord God! who doſt require that all our Faith and Truſt ſhould be in thee alone; give me, I beſeech thee, a true, lively, ſaving Faith, that I may firmly believe, O Bleſſed Jeſus! what thou haſt done and promis'd, and that I may chearfully do what thou doſt command; ſo that my Faith being manifeſt by my Works, both may be acceptable to thee, through the Merits and Mediation of the ſame our moſt bleſſed Lord and Saviour Jeſus Chriſt. *Amen.*

For Repentance.

O Thou our moſt Compaſſionate Redeemer! who knoweſt our Infirmities, and the weak Frailties of our corrupt Nature; grant, I moſt humbly beſeech thee, to me thy poor ſinful Creature, a deep Senſe of my own Unworthineſs, and of thy manifold and great Mercies. O thou that didſt come from Heaven to call Sinners to Repentance, grant

grant me a true, ſincere, hearty Repentance for all my Sins paſt, and alſo ſtrong Reſolutions of Amendment for the Time to come. To that End, Lord, give me an Increaſe of Grace, a greater Aſſiſtance of thy Spirit, that if thou ſhalt prolong my Days, I may live to thy Glory, and make a wiſe Improvement of this thy Correction; or elſe be thou pleas'd to accept of what I can do now, and by the Abundance of thy own Merit ſupply my Defects, that my Soul may be ſav'd, and thy Mercy magnified in Heaven and Earth. Lord, if thou wilt thou canſt make me clean: O! waſh me in thy own precious Blood for thy own infinite Mercy's Sake; and to thee, with the Father and the Holy Spirit, be eternal Praiſes. *Amen.*

For Charity.

O Thou great God of Love! who haſt taught us, that all our Doings without Charity are nothing worth, pour into my Heart that moſt excellent Gift. Incline my Heart, O God, to forgive my Enemies, and to love all Mankind, and to ſeek the Charity of all thoſe whom, through Frailty, I have offended. Grant, O Lord, to me, and to all of us, a loving, meek, and charitable Diſpoſition; that we loving thee, O God, above all Things, and one another as Brethren, we may all at laſt meet and live together in thy eternal Kingdom of Love, and Peace, and Joy, through Jeſus Chriſt the Son of thy Love, and the Prince of Peace. *Amen.*

Upon Dejection of Spirit.

O Bleſſed Lord, the Father of Mercies, and the God of all Comfort! I moſt humbly beſeech thee to caſt thy Eye of Pity and Compaſſion upon

me, thy afflicted and unworthy Servant. Thou writeſt bitter Things againſt me, O Lord, and makeſt my Soul to poſſeſs my former Iniquities: Thy Wrath lieth hard upon me, and my Soul is in Trouble; but, O thou God of Mercy! who haſt caus'd thy holy Word to be written for our Learning, and that we through Patience and Comfort of thy holy Scriptures ſhould have Hope, O! give me a right and comfortable Underſtanding of thy Threats and Promiſes, and make me to rejoice in thy Word. O! eſtabliſh me with thy free Spirit, that I may neither loſe my Confidence in thee, nor place it in any other, but in thee. Give me Strength againſt all Temptations, and heal all my Infirmities of Soul and Body. Break not, O Lord, the bruiſed Reed, nor quench the ſmoaking Flax. O! caſt me not away, nor ſhut up thy loving Kindneſs in Diſpleaſure; but ſpeak Peace unto my Soul, O Lord, and make me to hear of Joy and Gladneſs, that the Heart and the Bones that thou haſt broken may rejoice. Deliver me, O my God! from Fear of the Enemy, and lift up the Light of thy Countenance upon me. O my Jeſus! grant me Pardon and Peace before I go hence, Peace from the World, Peace in my own Conſcience; and whenever my Soul ſhall depart from the Body, receive me, O Lord, into thy eternal Peace, for Jeſus Chriſt his Sake. *Amen.*

A Thanksgiving after Recovery.

O Moſt Gracious and Merciful Lord God! who haſt known my Soul in Adverſity, and haſt chaſten'd and corrected me, but haſt not given me over unto Death; to thee alone be all the Glory and Praiſe for my Preſervation hitherto. Lord, be

be thou pleas'd to perfect my Recovery, and reſtore me to my former Health again, that I may ſerve thee with renewed Strength and double Diligence all the Days of my Life. O thou that art the God of my Health, thou haſt given me a new Life; O! give me a new Heart too, and renew a right Spirit within me, that the Remainder of my Life may be dedicated to thy Praiſe, and ſpent in thy Service. O! ſuffer me never to relapſe into my former Sins, nor forget the Vows and Promiſes that I made to thee in the Day of my Trouble; but that I may always remember what great Things thou haſt done for me, and live wholly to thee.

Praiſe thou the Lord, O my Soul! praiſe the Lord; yea, as long as I have any Being I will ſing Praiſes unto my God. To God the Father, God the Son, and God the Holy Ghoſt, be preſent and eternal Praiſe. *Amen.*

A Prayer to be ſaid by a Woman great with Child.

O Moſt holy and merciful God, look down with Compaſſion upon me thy unworthy Servant, and in the Time of my approaching Extremity make haſt to help and deliver me. Lord, thou haſt ordain'd that Mankind ſhould thus Increaſe; O! bleſs thy own Appointment, and let not the Means of Life be the Inſtrument of Death. Though *Eve* was firſt in the Offence, yet remember, O Lord, that thou in Mercy haſt promis'd to deliver the Faithful: O! give me Grace both to continue ſo, and grant me alſo a ſafe Deliverance from the Peril of Child-birth. O Bleſſed Jeſus! who, when thou tookeſt upon thee to deliver Man, didſt not abhor the Virgin's Womb, O! let thy Mercy extend to

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me alſo; and though both I and the Fruit of my Body are ſinful, yet for thy own Sake abhor us not, but grant us Life and Safety. O my God! bleſs the Fruit of my Body, that it may live, and be both thy Servant, and a Comfort to us its Parents; and that we may all live in all holy and thankful Obedience to thee, and in faithful Love and Peace with one another all the Days of our Life, for Jeſus Chriſt his Sake. *Amen.*

A Thanksgiving after Delivery.

O Gracious God, and my moſt Merciful Preſerver! I here return thee my moſt hearty and unfeigned Thanks and Praiſe for thy late Deliverance of me from the great Pain and Peril of Childbirth. In the Anguiſh of my Soul, in the Time of my great Extremity, thou didſt hear and ſupport me; and it is of thy meer Mercy alone, I confeſs, that I am now alive. O! what ſhall I give unto the Lord for all the Benefits that he hath done unto me? I will receive the Cup of Salvation, and call upon the Name of the Lord: I will, and now do here, O Lord, dedicate that new Life, that thou haſt given to me, to thy Service. And ſince thou art pleas'd to give me a Child, O! let it be truly a Bleſſing, and let it live to thy Praiſe, and to our Comfort. Accept, O Lord, of this Sacrifice of Thankſgiving that I now offer up unto thee, and grant me a continual Supply of thy Grace, that I may daily perform my Vows, and both here ſerve and hereafter praiſe thee for ever, for Jeſus Chriſt his Sake; to whom with the Father, and the Holy Ghoſt, be all Honour and Glory now and for ever. *Amen.*

For a Sick Child.

O Thou to whom alone belong the Iſſues of Life and Death! have Mercy upon this poor weak Infant, who hath nothing but Cries and Tears, and its own Miſery, to offer up unto thee. Lord, thou underſtandeſt the Voice even of thoſe dumb Complaints, O! be thou pleas'd to hear them and our Prayers alſo; and although this Infant be conceiv'd and born in Sin, yet hath it not actually done Evil, or knows not what it does; O! pity its helpleſs State, and take it not away from us, if it be thy Will, before we ſcarce know it. Yet it may be our Sins have provok'd thy Wrath, and we deſerve not ſo great a Bleſſing; or perhaps thou in thy Wiſdom knoweſt it is beſt for us all to part: However it be, we reſign our Will, and ſubmit to thy Appointment, humbly beſeeching thee to grant that which is moſt proper or fus. If it be thy Pleaſure to grant it Life, we promiſe, O Lord, to breed it up in thy Fear; but if thou wilt now take it hence, we will praiſe thee that thou haſt made us the Means of adding One to the Number of the Bleſſed; and implore thy Grace, that we alſo in thy good Time may follow and partake of thy eternal Kingdom, through the Merit and Mediation of thy bleſſed Son, our only Saviour, Jeſus Chriſt. *Amen.*

In Tempeſtuous Weather.

ALmighty and moſt Merciful Father! who ruleſt the Raging of the Sea, the Noiſe of its Waves, and the Madneſs of the People, terrible in thy Judgments, and doing Wonders! to thee we fly

fly for Protection in the Time of our Diſtreſs, and cry unto thee for Help, for vain is the Help of Man. Thou art the Glorious God that maketh the Thunder; we know and tremble at thy Voice, O God, and both acknowledge our paſt Neglects, and promiſe a more ſerious Obedience to thee for the future. O! let thy dreadful Terrors awaken us to a true and conſtant Repentance, that as theſe Winds and Storms fulfil thy Word, ſo we alſo may perform thy Will. Lord, if thou ſhould'ſt be extream to mark what is done amiſs, who may abide it? O! in the midſt of Wrath remember Mercy, and preſerve us, though unworthy, that we may learn both by thy Judgments to amend our Lives, and for our Safety to praiſe thy Mercy. O holy Jeſus! thou ſpakeſt but the Word, and the Storm ceas'd; O! ſave us alſo, or we periſh. Sanctify, O God, this thy Terror, and let the Fear of thee, and the Dread of thy Power, keep us always ſerious and diligent in a better Performance of our Duty to thee, and to another. From Lightning and Tempeſt, and from ſudden Death, Good Lord deliver us all, for Jeſus Chriſt his Sake. *Amen.*

At Seed-Time.

O Thou Almighty Power and Goodneſs! who by thy excellent Wiſdom haſt made the Heavens and the Earth, and by thy unerring Laws of Nature doſt no leſs wonderfully govern and preſerve the ſame; who haſt ordained a regular Order of Cauſes and Seaſons, and doſt make the Sun to ſhine, and the Rain to fall upon the Earth, that it may bring forth Fruit for the Uſe of Man, and for the Maintenance of all thy Creatures! We now implore thy Bleſſing upon our daily Labour, and beſeech

ſeech thee to proſper the Work of our Hands. O thou that haſt ordain'd, that in the Sweat of our Brows we ſhould eat our Bread, now bleſs our ſober Induſtry with ſuch a Meaſure of Succeſs as is moſt convenient for us, that we may have ſufficient both for our own neceſſary Uſe, and to give to thoſe that want. We acknowledge, O Lord, that our own Care and Labour is fruitleſs, except thou doſt give the Increaſe: Be thou pleas'd therefore to give the former and the latter Rain in its Seaſon; and ſo to bleſs all our juſt Endeavours, that all our Wants may be reliev'd, and that we may ſerve thee with joyful Lips, and both ſpeak and live to thy Praiſe. O our great Preſerver! our Eyes wait upon thee; O! feed us with Food convenient for us; and above all, give us the Bread of eternal Life, for Jeſus Chriſt his Sake. *Amen.*

At Harveſt.

O Gracious God! we praiſe thee for our daily Bread; particularly for thy Bounty at this Time, in giving us a plentiful and ſeaſonable Harveſt. If we have not as much as we deſire, yet we acknowledge, O Lord, we have at leaſt more than we deſerve; and therefore we magnify and extol thy great Goodneſs for what we have, beſeeching thee to make us truly ſenſible both of our own Unworthineſs, and of thy great Mercies. Thou haſt promis'd, O Lord, that Seed-time and Harveſt, Summer and Winter, ſhall not ceaſe, and of thy Goodneſs and Truth thou doſt perform thy Word. O! that we alſo might perform our Vows and Promiſes to thee, and walk worthy of theſe and all other thy Bleſſings to us. And now we raiſe up our Souls from Earth to Heaven, and beg one Bleſſing more of thee, O our great Preſerver! who doſt

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all the Year long ſow the Seed of thy Word in our Hearts; O! water it with the better Dew of Heaven, thy Grace, that it may bring forth an abundant Increaſe. O! grant, that while our Fields are fruitful, we our ſelves may not prove barren and uſeleſs, but that we may bring forth the Fruit of good Works; and that at the great Harveſt of the World our Souls may be bound up in the Bundle of Life, through the Merit and for the Sake of our bleſſed Redeemer Jeſus Chriſt; to whom with the Father, and the Holy Spirit, be all Honour, and Glory, and Power, and Praiſe, now and for ever. *Amen.*

Before Eating.

BLeſs, O Lord, theſe thy Creatures to our Uſe; and grant that we, in the Strength of them, may ſerve thee acceptably, for Chriſt his Sake. *Amen.*

SAnctify, O Lord, theſe thy Bleſſings to us, and grant us both Diſcretion in the Uſe of them, and Thankfulneſs to thee for theſe and all other thy Mercies in Jeſus Chriſt. *Amen.*

After Meat.

PRaiſed be God for our daily Food; O! give us the Bread of Eternal Life, and grant us, O God, both healthful Bodies and thankful Hearts, for Chriſt his Sake. *Amen.*

WE praiſe thee, O God, for theſe and all other thy Bleſſings. Bleſs, O Lord, the Queen, this Church and Nation, with Health, Truth, and Peace, for Jeſus Chriſt his Sake. *Amen.*

FINIS.